

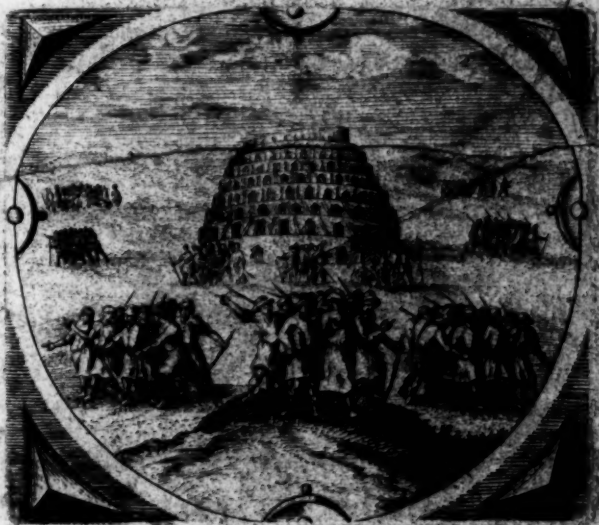
A
RESTITUTION
OF
DECAYED INTELLIGENCE

In antiquities.

Concerning the most noble, and renowned English Nation.

By the study, and travell of R. U.

Dedicated unto the Kings most excellent Majesty.



Nationum Origo.

LONDON.

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Rocky

Rocky

TO THE KINGS
MOST EXCELLENT
MAIESTIE,

James by the grace of God

KING OF GREAT BRITTAINE,
France, and Ireland; defender
of the Faith,



*Having now ended this
my travell in antiqui-
ties, chiefly concerning
the noble English na-
tion: and considering
that your Majesty is descended of
the chiefeft blood-Royall of our an-
cient English-Saxon Kings, I trust
I may with the more reason make
dedication thereof unto the same
your most excellent Majesty. And
albeit it be not of so great worth (in*

* 2

regard

regard of the well doing thereof)
as to the great worthinesse of your
view is requisite, other meanes have
I none to remedie such defect: than
in all humilitie to make intercession:
that it may notwithstanding be fa-
vourable accepted, and not seeme
displeasent in your Majesties lear-
ned, and iudiciall sight.

And thus not presuming to bee
farther tedious, In all humble duty
I take my leave, desiring Almighty
God (as in my daily prayers I hold
my selfe obliged) to bee your
Majesties ever Protector.

Your Majesties

Most humble, and dutifull Orator,

RICHARD VERSTEGAN.

TO

TO THE MOST NOBLE AND RENOWNED

ENGLISH NATION: AND ESPE-

cially to the studious, and lovers of Anti-
quities, that concerne the same.



Lbeit it may seeme unto some a rash,
and unadvised attempt, that after so
many the great, and worthy labours
of our learned Antiquaries, a new
worke under the name of *A restitu-
tion of decayed intelligence, in Antiquities concerning
our Nation*, should now be presented unto publike
view, yet when it shall have pleased the courteous
Reader to have considered of the Contents of the
Chapters, I trust he will see that the ensuing matter
will be answerable to the foregoing title; much of it
being so extraordinary, and unwonted, that perhaps
not any (especially of our Nation) hath thereof writ-
ten before.

I know I have herein made my selfe subject unto
a World of Iudges, and am likest to receive most
controulement of such as are least able to sentence
me. Well I wote that the workes of nowriters have
appeared to the World in a more curious age than
this, and that therefore the more circumspection, and
warinesse is required in the publishing of any thing
that must endure so many sharpe fights, and censures.
The consideration whereof, as it hath made me the
more heedy not to displease any, so hath it given me
the lesse hope of pleasing all.

The thing that first moved mee to take some
paines

THE EPISTLE TO OUR NATION;

Men are naturally desirous to know their descents;

paines in this study, was, the very naturall affection which generally is in all men to heare of the worthinesse of their Ancestors, which they should indeed bee as desirous to imitate, as delighted to understand.

Secondarily was I hereunto moved; by seeing how divers of divers Nations did labour to reuive the old honour, and glory of their owne beginnings, and Ancestors, and how in so doing they shewed themselves the most kinde lovers of their naturall friends, and Countrymen; observing therewithall how divers of our *English* writers have beene as laborious, and serious in their discourses of the Antiquity of the *Brittains* as if they properly appertained unto Englishmen, which in no wise they doe or can doe, for that their of-springs, and decents are wholly different.

Yet would I here bee very loath that any man should so farre mistake mee; as to thinke that I impugned the praise of the praise-worthy *Brittains*, seeing Antiquities schoole hath taught us many lessons of the greatnesse of their very ancient, and honourable fame: and that their glorious King *Lucius* must have the precedence of all the christned Kings of *Europe*, for being the first whose Diademe was brightned with the Heavenly gleames of sacred Christianity.

This then is it I say, that fundry our *English* writers are found to stand so much upon the descent of the *Brittains* as if it were a thing that indeed meerely concerned the originall, and honour of our *English* nation. Whereby, and through the lacke of due distinction

THE EPISTLE TO OUR NATION,

tion betweene the two Nations (an oversight which the *Brittains* in their account of us will never commit) our true originall, and honourable Antiquity lieth involved, and obscured, and wee remaining ignorant of our owne true ancestors, understand our descent otherwise than it is, deeming it enough for us to heare that *Eneas*, and his Trojans the supposed ancestors of King *Brute*, and his *Brittains* are largely discoursed of.

Divers forraigne writers doe I also find foulely to erre in not knowing rightly to attribute things unto the ancient *Brittains* that properly concerne them, and things unto the *English* that rightly unto them do appertaine, and herein *John Bodin* among others is blame worthy, who writeth that *Cesar* in his Commentaries saith, that the Englishmen of his time had but one woman to serue for ten or twelue men, whereas indeed *Cesar* never said so, or could so say, for that hee never knew or hard of the name of Englishmen, seeing their comming into *Brittaine* was almost 500, yeeres after his death. And therefore if any such thing were, hee must needs meane it of the *Brittains*; who if they before the time of Christianity had any such Brutish custome among them, as other heathen Nations might then also have, it cannot be presumed that it was a custome generally among them, but rather only among some of the ruder sort of people.

Bodin in his fift
Booke of his
Repub in the
French editi-
on.

These mistakings among forraigne Authors are like enough oftentimes to grow through the want of such distinctions as some of our owne *English* writers in relating things properly concerning eyther the
ancient

THE EPISTLE TO OUR NATION.

As and mo-
numents.

ancient *Brittains* or the *English*, ought alwayes to ob-
serue; for what is it other than an absurdity for an
English Author to beginne his Epistle (to a huge vo-
lume) with *Constantine the great, and mighty Emperour*
the sonne of Helen an English woman, &c. Whereas in
truth *S. Helen*, the mother of *Constantine* was no *English*
woman, but a *British* woman, and in all likelihood ne-
ver knew what *English* ment, for that she died more
than an hundreth yeeres before the *English-Saxons*
came into *Brittain*.

Another Author intituleth his Dictionary which
is in *Latin*, and *English*. *Theſaurus lingue Romanae, &*
Britannicae, &c. Which title had beene more truer if
the Dictionary had beene in *Latin*, and *Welsh*, for that
the language now of us called *Welsh* is properly the
ancient *Brittish* tongue, and *English* not so, nor never
was.

Now albeit that these, and many the like mista-
kings may unto some seeme to be no matters of any
moment, yet are they surely of moment for that such
defect of due observing things anciently appertaining
to Nation, and Nation, to language, and language, do
breed much confusion, and are the occasion of invol-
ving things in such sort that oftentimes that which
is attributed to one Nation belongeth unto another.
And by this meanes commeth it to passe, that we not
only finde *Englishmen* (and those no *Idiots* ney-
ther) that cannot directly tell from whence *English-*
men are descended, and chancing to speake of the
Saxons, doe rather seeme to understand them for a
kind of forraigne people, than as their owne true, and
mere Ancestors, but even among *English* writers
themselves

THE EPISTLE TO OUR NATION.

themselves, words divers times uttered that favour of reproach unto their owne ancestors the Saxons: for Englishmen cannot but from Saxon originall derive their descent, and offspring, and can lacke no honor to be descended of so honourable a race, and therefore are the more in honour obliged to know and acknowledge such their owne honourable and true descent.

This then considered, as also how ridiculous it must seeme unto the posterity of the Brittaines, for Englishmen to borrow honour from them, not needing to borrow it of any in the world, I perswade my selfe that such distinctions as I wish were in this Nationall case of antiquity observed; cannot be thought frivolous, but both agreeable unto truth, and very requisite. And as for the true originall of Englishmen how honourable indeede it is, I trust the Reader will not be left unsatisfied, when he shall have perused some of the ensuing Chapters.

Especially touched in the second Chapter.

The greatnes of my love unto my most noble Nation; most deare unto me of any Nation in the world, and which with all my best endeavours I desire to gratifie, hath enduced me to the performance and publishing of this worke. For albeit my grandfather *Theodore Ronland Versteegan* was borne in the Duchy of *Geldres* (and there descended of an ancient and worshipfull family) whence by reason of the warres and losse of his friends he (being a young man) came into *England* about the end of the raigne of King *Henry* the seventh, and there married, and soone after dyed, leaving my father at his death but nine moneths old, which gave cause of making his fortune meaner than else it might have beene; yet can I account my selfe

It is often scene in Germany that eyther godfather at christning, giveth his name to his god-sonne. And thereof it commeth that many have two proper names besides their surname.

THE EPISTLE TO OUR NATION?

of no other but of the English Nation, as well for that *England* hath beene my sweet birth-place, as also for that I needs must passe in the selfe descent and ofspring of that thrice noble Nation; unto the which with all dutifull respect and kind affection I present this my labour, and especially vnto you the reverend antiquaries together with the lovers of the antiquities of our said noble Nation and Country. Some of you by the evident testimonies of your worthinesse I do well know, all of you I humbly reverence, and am most ready to serve.

My desire and endeavour hath herein concurred, (as neere as I could) to please all, and not in any sort unto any to be offensive. If in some things I may seeme to varie from some other Writers, I trust the reasons that thereunto have induced me will suffice both for my excuse and their satisfaction.

If in some of the Etymologies of our ancient names or words I may appeare to differ from some of the *Germanes* that have written of the like, it is where I have manifestly found them to have mistaken, for such as thereof have written in *Germany*, have looked but little further then unto the language used among themselves, and such as in the *Netherlands* have written; have in like sort had regard unto their onely used speech, whereas indeed, the understanding of the Teutonicke used of our Saxon ancestors, as also that of the ancient Franks; is most requisite, and thereunto the present, High, Low, and Eastlandish Teutonicke, together with respect unto the dependant Danish and Swedish, besides our moderne vulgar English: in all which I have bestowed some time of travell, for that

THE EPISTLE TO OUR NATION.

that hereby and not otherwise; the true reason and concurrence of things properly appertaining to the true originall Teutonicke-tongue; is best to be found out, and made manifest.

And if I may happen to find this my labour so well pleasing and accepted of, as I wish it may be. I shall then be much encouraged (God lending life) to continue my study in the same kind, and in the meane time I take my leave. From Antwerp, this 7. of February, *stilo novo*, 1605.

Richard Verhegan.

RICHARDI VITI B A-
SIN STOCHILIVRIS VTRIVSQUE

Doctōris, et Regij ordinarij professoris

Pandectarum in Academia Duacena, Car-

men, subitō scriptum ad Lectorem, de

restitutione antiquitatum Gentis An-

glorum in Britannia insula, per

D. Ricardum Peristoga-

nam novē facta.

PRisca Britannorum veterum si gesta requiris,

Ex alijs dignè qui retulère, petes:

Thesens iste labor, solos ab origine prima,

Insula, quos Anglos, Magna Britanna tulit,

Exprimit, ut vivos, nativòque ore loquentes,

Bellantesque, oculos exhibet ante tuos.

Quanta? quot? & quæ sunt? vultu quæ conspicis uno.

Qualia? sub paucis vocibus acta legis?

Nil, nisi gratum animum, de te desiderat Author,

Plus meritis, minus ac reddere, nemo potest.

Ricardi

RICHARDI STAN-
HURSTI CARMEN IN LI-
BRVM ANTIQVITATIS

Anglicæ, amicissimi sui D.

Richardi Verstegani Angli.

EXtera perlustrans, Anglus tetrâque, marique,
Possit, ut ignotis, notus inesse locis :
Dum foris est clarus, patriâ peregrinus habetur,
Ignorans linguæ prima elementa suæ.
Discutit hanc nubem tenebrosam sedulus Anglus:
Luce vetustatis, singula queque micant.
Auctor enim libri referans ab origine prima.
Quæ fuerit priscis Angla loquela viris :
Ingeminat summum, summa cum laude, laborem,
Restituens patriæ patriâ verba suæ.
Sit tibi propterea (Lector) gratissimus auctor :
Sitque in honore labor, sitque in amore liber.

***3

AD

AD
D. RICARDVM VERSTEGANVM, V.C
Antiquitatis.

ANGLICAE NATIONIS ET LINGVAE
vindicem,
IOHANNIS ROMBOVTII
EPIGRAMMA.

Dulcisonis Philomela suis ut cantibus omnes
Lata replet silvas, diffugiente gelu;
Dumque novo, viridi vestitur gramine campus
Vere, simul gratis floribus arva vigent:
Anglica non aliter per te Gens incluta surgit,
Ac credit auspitij's Lingua diserta tuis.
Et quid diffitear? cum te superasse labore
Plura tui foetus praeferat ingenij?
Namque Vetustatem revocas ab origine Gentis.
VERSTEGANE tuo segniter haud studio.
Non secus & Lingua; qua te tutore beata,
Est tandem priscis reddita luminibus.
Agnoscat lustretque tuos quicumque labores,
Laurea debetur, non peritura, tibi.
Tessne nam caecis implexum Idioma tenebris
Erraret, medijs ipse Britannus agris,
Ergo age que veteri dudum spoliata nitore
Lingua jaces, moestum pone supercilium.
Prisca salus, lux prisca redit; redit alma Vetustas
Gentis, & optatum, quod fuit ante, decus.

3 429 1 67
Mora non vi obstes.
321 6 5487

D. RICARDO VERSTEGANO
VIRO CL. NATIONIS ET
Linguae veteris Anglicanae
restauratori.

VERSTEGANE tuo quod Anglicanam
Illustras studio ac labore Gentem,
Et linguam veteri decore formas,
Quin & Teutonicas subinde voces,
Et quae Saxonibus fueris in usu,
Anglis unde loquendi origo priscis;
Admisces, operam bonam, fidelem,
Anglis Teutonibusque praestitisti:
Discendi ratio ut queat vetusta,
Atque orthographiae modus resumī:
Quorum perfacile interisset usus,
Tu crassis nisi quae latent tenebris,
Solers ingenio tuo eruisses.
Ergo maeste animo stude, atque perge.
Fac tandem revocentur exoletae,
Neglectae, & minus usitata vulgo,
Quae passim tamen approbant periti.

Cornelius Kiliannus Dufflem.

In

IN COMMENDATION OF THE
AVTHORS TRAVELL IM-
ployed in this Worke.

MAns eye is pleased in the beautilous light,
Bred foorth of *Phebus* bright arising rayes,
But more the mind by taking inward sight,
Of that chiefe consolation of his daies,
Sweet soule enriching knowledge reasons guest;
Which doth distinguish man from brutish beast.

Endeavour then to know what may be knowne,
To ignorance permit not any place,
Let never time transport what is our owne,
Let wit, and learning hold him still in chase;
Let travell search, let searching lastly finde,
Let finding please the kind accepting mind.

Industrious then *Versfegan* forwards stygh,
Raife up thy Nations ancient worthy fame,
Beare on thy wings their glory up on high,
And rise the reputation by the same.
If *Envy* bite what thou hast here set foorth,
Shee makes her selfe a witnesse tis of worth.

R. B.

TO HIS DEARE FRIEND

M. RICHARD VERSTEGAN.

THy curious Nation hitherto did range
Throughout the World to search antiquities,
And in knowne notes all that was rare or strange
In forraine Lands, at home did modellize
Tet whilies on externe things they fixt their eyes.
Their sence to them they did apply so much,
As their owne worths they did but sleightly touch.

But thou VERSTEGAN carefully didst note
The ancient records of thy native Ile,
Where fame such acts, and monuments did cote
As few their like are found in forraine soile.
These thou hast gathered with exceeding toile.
And since affection made thee take such paine
As kind acceptance rightly is thy gaine.

Thy labours shew thy will to dignifie,
The first dilaters of thy famous Nation,
And whilest thy lines their glories signifie
They likewise do increase thy reputation.
And England fill with double admiration.
To see so rich a treasure was her owne,
And that is lurckt so long from her unknowne.

The envious abortive imps of skill,
Perhaps will these thyngeniens labours bite,
And carpe the travels of thy learned quill
But since such fondlings in their harmes delight,
Rather deplore than heed their ever sight:
For if they did not their utility hate
Where they do enny, they would imitate.

Tho, Shelton.

A SONNET CONCERNING
this Worke.

BEhold here *England*; learne thy name, thy race,
thy of-spring :
Perisht, or forgotten, by time, and ignorance,
VERSTEGAN will tell thee, what by discontinuance,
Thou hast left or lost, in writing, speaking, doing,
Here shalt thou find thy ancient Nobility,
Thy eldest off-spring, honour, and worthinesse,
Thy lawes, thy manners, thy armes, thy manlinesse,
Searcht out of registers of most antiquity.
Enemies of truth thou here shalt see confuted,
Their errors disclosed, their untruths disproved :
Conjectures well aymed, truths most truly proved :
Faults, and wants excused, by strangers imputed.
Vnheedfull negligence hath long concealed it,
Praise-worthy diligence hath now revealed it.

Fr. Tregian.



A FRIEND HIS COMMENDA-
tion of this ensuing worke.

NO large discourse of ancient *Brittaines* fame,
And glories greatnesse, heres to be expected,
Their honours graced with victorious name,
And acts of valour which they have effected,
These worths are left to their descending race,
For them to yeild their ancestors due grace.

But to another taske the authors pen
Hath beene imployd, in this desertfull booke,
T'explaine the noble race of *Englishmen*
In things that want of knowledge hath mistooke
Decay'd Intelligence he doth restore;
To their renowne; obscurely hid before.

Not onely this, but sundry other things
The author from times ruines hath composed,
Led by affection, whence endeavour springs,
And this his love, his labours have disclosed,
To gratifie that nation is his ground
To whom he thinks his best endeavours bound.

S.V.

AD AVTHOREM.

BRight *Phœbus* Prince of heate; dayes beautilous King;
 Extra&ing from the fruitfull wombe of earth
 Her quintessence, to decke her in the spring,
 And make her glorious by a kindly birth :
 Thy brow *VERSTEGAN* with his rayes hath crownd :
 By them thou forcest from obscurity,
 The precious gemme that therein long lay drownd :
 Thy famous Nations rich antiquity.
 Free as *Apollo* that thou showrest downe
 Into thy Countries lappe, from whence it came.
 No *English* forehead wrinkled with a frowne.
 Behold old *Englands* manners, words, armes, name,
 But as glad earth saluts the mounting Sunne;
 With love and praise applaud thy labours done.

A. Grenway.

AD AVTHOREM.

IF for sterne deeds of armes : or rayeing heaps
 Of Earth, and stone, to grace our native soyle :
 The Author of such actions due praise reapes
 What honour can reward thy industrious toyle.
VERSTEGAN ? only this Thy name shall live.
 A longer life; than stone or Steele can give.

Ralph Badchf.

VERSES OF THE AVTHORS
concerning this his worke.

T*ime* overweares what earst his silence wrought,
And also seekes remembrance to deface,
Of what himselfe hath to destruction brought
In what long trackt of his all altring space;
That none might of his ruines view the place:
And as he all beginnings seekes to end,
So all his endings to oblivion tend.

But that Great Ever-goodnes from above,
To make himselfe discerned, did bestow
On our desire of knowledge such a love,
That all men seekke all what they may to know;
Yea time in his owne course to undergo;
And to obscure what he would overpasse
Do make a mirrour of his hower-glasse.

This deepe desire hath lastly moved me,
On Pilgrimage *Times* traces to ensue,
The relikes of his ruines for to see
And for the love of my deere Nation due,
The things concerning them which I did view
Tending to English honour earst concealed.
Here in my travels-map I have revealed.

Accept therefore deare Nation in good worth,
Thy praise not with dispraise to others wrought;
Thy elder glory here againe set forth,
Which *Time* could shadow but not bring to nought,
And though not graced rightly as it ought.

Yet

Yet will thy kind acceptance saue the sore,
and make me studious how to please thee more.

Live, and increase in honour, and renowne,
Vnder *Iacobus Magnus* now thy King,
Whose greatnesse to thy glory doth redowne,
As doth the Sunnes reflection brightnes bring;
In his protection build thy prospering :
Victorious King, long may his joyes increase,
That hath thy warre subdued by his peace.

Foure Nations now are subject to his might,
Though each to other strange accounted bee,
Strange unto them none can him deeme of right,
Of royall blood of each of these is hee,
Their owne liege Lord eyther, and all him see :
Rare fortune unto each, but more to all,
In that it could not but by him befall.

R. V.



THE CONTENTS OF THE

Chapters of this Booke.

OF the originall of Nations, and consequently of that Nation from the which Englishmen are undoubtedly descended. 1.

How the ancient noble Saxons, the true ancestors of Englishmen, were originally a people of *Germany*, and how honourable it is for Englishmen to be descended from the *Germans*. 2.

Of the ancient manner of living of our Saxon ancestors. Of the Idols they adored while they were Pagans: and how they grew to be of greatest name, and habitation of any other people of *Germany*. 3.

Of the Ile of *Albion*, otherwise called *Brittaine*, containing *England*, *Scotland*, and *Wales*: and how it is shewed to have beene continent or firme land with *Gallia* now named *France*, since the flood of *Noah*. 4.

Of the arrivall of the Saxons out of *Germany* into *Brittaine*, and how they there received the Christian faith, possessed the best part of the country, called it *England*, and leaving the name of Saxons came generally to be called Englishmen. 5.

Of the Danes, and the Normans, and their comming into *England*: and how the English people have not- 6.

notwithstanding still remained the corps, and body
of the Realme.

7. Of the great antiquity of our ancient English tongue,
and of the propriety, worthinesse, and amplitude
thereof, with an explanation of sundry our most an-
cient Saxon words,
8. The etymologies of the ancient Saxon proper names
of men, and women.
9. How by the surnames of the families of *England*, it
may be discerned from whence they take their Ori-
ginals; to wit, whether from the ancient English-
Saxons, or from the Danes or Normans,
10. Of our ancient English titles of honour, dignities, and
offices, and what they signifie. Also the signification
of our English names of disgrace or contempt.

TO

OF THE ORIGINALL
OF NATIONS, AND CON-
SEQUENTLY, OF THAT NA-
tion, from the which Englishmen
are undoubtedly descended.

The first Chapter.



Englishmen are descended of Germane
race, and were heretofore generally cal-
led Saxons, and even unto this day the
Brittanes which yet retaine their anti-
ent habitation in *Cambria* or *Wales*, as
also in *Cornwall*, and of us are called Welshmen and
Cornishmen, doe not in their owne tongue call us
Englishmen, but *Saisons*, and our Language *Saiso-*
naeg, which according to the first and generall name,
that our ancestors brought with them out of *Germa-*
ny into *Brittaine*. In like manner are we still termed by
the name of *Saisons*, of the Scottishmen that yet re-
taine their ancient Irish tongue, as also of the Irish-
men in their owne Language, who in their orthogra-
phy write us *Saxonach*, but pronounce us *Saiso-*
nagh: for the Irish language, as also the Welsh, is
even unto this day vterly unacquainted with the
names of *England*, and of *Englishmen*.

But before I begin to speake particularly of this our
noble English Nation, it is requisite that I first shew
the beginning of Nations, and consequently of that
Nation which is as it were the Tree, from the which
Englishmen as a most stately and flourishing branch;

A

are

The Welsh
and Irish call
Englishmen
Saxons to this
day;

are issued and sprong forth: intending afterward in the next ensuing Chapter, sufficiently to answer such obiections as by some are alledged, to prove our Sax-on Ancestors not first and originally to have beene Germans, but from elſewhere to have come and inhabited in *Germany*, and afterward in proceſſe of time from *Germany*, to have come into *Brittaine*.

First then it is to be vnderſtood, that after the great and generall Deluge, there was (as the ſacred Scripture doth reſtiſie) but one language, and conſequently but one Nation in the whole world; untill the time of the fruſtrate attempt of the Tower of *Babel*. The which attempt, as ſome writers aſſirme, was begun at the perſwaſion of *Nimrod*, the ſonne of *Chus*, who was the ſonne of *Cham*: and ſo was *Nimrod* great grand-child unto *Noah*, from the which Patriarch as *Philo* writeth, there were iſſued before himſelfe died, 24000 men, beſides women and children; ſo as *Noah* might well have beene the grandfather or great-grandfather of all or almoſt all, the builders of this unfortunate edifice, who were at that time all the men in the world except *Heber*, and his Family, whereof I ſhall take occaſion to ſpeake afterward.

This ſo great an increaſe of poſterity in ſo ſhort ſeeming ſpace need not unto us to appeare ſo very ſtrang, if we conſider the yeeres that both *Noah* himſelfe and his ſonnes lived, as alſo that then by the law of nature one man was not bound unto one woman, whereby it ſeemeth to have beene the will of God ſoone to have the world replenished againe with new people, after ſo great a deluge and deſtruction of humane race.

And the leſſe ſtrange may it ſeeme that there were already

*Joſephus de
Antiquit.*

Philo,

One man not
bound un'to
one woman
in the law of
nature,

already these 24000 workmen; (If not a far greater number) to be employed in this first and greatest worke of the world, if we doe but observe the issue and increase of sundry kindreds and families in succeeding times of after-following ages, especially in the posterity of the ancient Patriarches, besides sundry others, which would make too long a digression here to be alledged. Yet seeing there commeth to my mind a late example of the issue of one person, in this age of ours, I will here by the way for the strangenesse thereof, alledge it.

There dyed in the City of *Paris* in the yeere of our Lord 1514, a woman named *Roland-Blaire*, at the age of 880. yeeres, and in the eighth yeere of her widow-hood, who there lieth buried in the Churchyard of *S. Innocent*, by whose epitaph it appeareth, that there were two hundred foure score and fiftene Children issued from her selfe, while her selfe yet lived.

Three hundred Children lacking five, issued from one woman, and all lived in her life time.

Iosephus writeth in his antiquities, that the children and of spring of *Noah* remained dwelling diverse yeeres after the flood upon Hills and Mountaines, untill such time as *Sem*, *Cham*, and *Japhet*, acquainted to defend and make their habitations in the lower and more even ground, which before through the conceived feare of drowning they durst not attempt to do, and the plaine or field, where first they began to make their dwelling, was called *Sennar*.

People after the flood inhabited first vpon Mountaines.

He saith further, that God at two severall times admonished them to disperse themselves, the more to overspread and inhabit the Earth, the which they would not do, but seemed rather to suspect that God used this as a device or plot, the more easily once a

De Ant. lib. 1.
cap. 4.

gaine to destroy them, not regarding the goodnesse of Almighty God in afoording and offering them the whole world for their habitation. From this their disobedience and contempt of Gods commandement the aforementioned *Nimrod* (who was a man of great stature, strength, and high mind) taking his opportunity, began upon promise of defence and protection, the first domination over others, and so tooke upon him to be a Captaine and commander over the rest, and to provide a remedy for their safety, if God should once againe drowne the World, and this to be by the building of so high a Tower, as no flood of water might overtop it.

His counsell the multitude did easily approve and follow, and thereupon they began of brick which was their stone, and bitumen a kind of mortar or sement to build somonstreous, huge, and high a worke, as never in the world before or since hath beene taken in hand.

Iosephus doth affirme that they made the foundation so deepe and spacious that albeit the Tower was of so great a height (as by some writers is declared) yet seemed it to be farre more large and broad then high. It contained in height, as *Isidore* saith, five thousand one hundredeth sixty and foure paces, (which may be understood of the paces then used) and having hereunto so great largenesse, it rather seemed a matterlous huge Mountaine, then a high Tower.

The passage to mount up, was very wide and great, and went winding about on the outside: the middle and inward part for the more strength being all massie, and by cart, Camels, Dromedaries, Horses, Asses

Nimrod began the first domination over other men.

Nimrod inventor of the Tower of Babel.

Bitumen

Height of the Tower of Babel.

Asses and Mules, the carriages were borne and drawne up: and by the way were many lodgings and hosteries both for man and beast. And some authors report the space for going up to have beene so exceeding wide, that there were fields made all along besides the common passage or high-way, for the nouriture of cattell and bringing forth of graine, but how-ever it were, an almost incredible great worke, may it well be thought to have beene.

But God beholding this fond attempt of his disobedient creatures, resolved to chastise their presumption and though not according to deserved paine, yet surely with such a kind of punishment, as not onely among themselves at that time, but for ever after unto their posterities, should be a cause of much cumber and diversity. And this was in the bereaving them of their own naturall and generall speech, and giving them in stead thereof, as eftsoues he did, seventy and two different tongues or languages. (as by some ancient Authors is recorded) immediately whereupon there arose a most wonderfull and confused kind of chattering, and consequently an anger and vexation about the not understanding the one the other, whereby this so great a worke now ceased and tooke an end, before it could be ended.

Confusion of
tongues.

And here leaving this Tower by these new languaged Masons thus left unfinished, I must among them begin to lay the foundation of another building, upon which the noble and honourable *English name*, and Nation must afterward be erected.

It is now to be considered that with this confusion of tongues, the ceasing of this worke was not

onely caused, but another troublesome new worke did forthwith ensue it, and that of no small turmoyle and trouble, for that they were now forced to run up and downe one among another like mad-men, every one labouring (in that great and confused multitude) to seeke out such as himselfe could understand, which we may well imagine he must be right glad to find and fasten upon, and in no wise to forsake: and this indured untill such time as all had so long hunted up and downe, that they were growne to so many severall troopes of men, as there were different languages confusedly cast among them, which as before is said, were seventy and two.

Originalle of Nations:

And thus by reason of this difference of speeches thus many new distinct and different nations were begun, even of such as a little before, were all one nation, and used all one language, and each troope (as in reason it followeth) having a naturall desire to remaine by it selfe, separated from the others whose language it understood not, caused that they all resolved to depart divers wayes to seeke themselves new and severall habitations, whereby such as but a little before used all one language and were all one Nation, were now become meer strangers the one unto the other, and thence forward daily grew unto more and more alienation: notwithstanding the prudent account of some men that will yet allow but two Nations to be in the World, which they say, are good men and bad men.

But two Nations in the World.

Some question might here be moved about the first language of the world, before this confusion hapned, whereof divers have bin diversely conceited,

ted, and of late yeeres *Johannis Goropius Becanus*, of whose opinion I shall have further occasion to speake in the seventh chapter. But *S. Augustine* moving this argument doth also determine it, and saith, that the first language of the world was the *Hebren*, the which though at first it had not that name, yet the same remaining in the great confusion (by divine priviledge) in *Heber* and his family unchanged, for that neither he nor any of his had medled in the building of the aforesayd presumptuous tower; it came after his name to be afterward called *Hebren*, which is as much to say, as the language of *Heber*: and so remained it in his posterity, who thereupon were called *Hebrewes*. And this being the same which was spoken before the flood, was after it spoken by the Patriarches, *Abraham*, *Isaac*, and *Jacob*, being *Hebrewes*. And in the same did *Moses* write his five Bookes.

*August. de civi-
tat. Dei.*

Hebrew con-
muth of Heber

But now to returne unto that matter from whence this digression led me. The children and posterity of *Sem* the elder sonne of *Noah*, being divided into severall troopes, or rather different Nations, to the number according to some Authors of twenty and seven, did chuse their habitation in sundry parts of *Asia* even unto the *Indian sea*. And the *Hebrew* Nation or posterity of *Heber* beforenamed, who was the grandchild of *Arphaxad* the sonne of *Sem*, chose to inhabit in the West part of *Asia*, and albeit their residence were sometimes changed, yet continued it longest in *Palestine*.

The posterity
of *Sem*.

M. Paravicino

The posterity of *Cham* the second sonne of *Noah*, being divided in like manner into severall troopes and Nations, to the number of thirty, did plant them-

The posterity
of *Cham*.

Nimrod first
author of Idol-
latry.

selves in divers places of *Africa* except his grand-
child *Nimrod*, who stragled with his seduced follow-
ers into *Persia*, and there making himselfe the first
author of Idolatry (before ever the art of sculpture
or making of carved or painted Imagery was knowne)
he taught them to adore the fire.

Hugo de S.
Vidore.

The posterity
of *Iaphet*.

As now the of-spring of *Sem* had chosen the East
part of the world for their dwelling place, and those
of *Cham* the South: the posterity of *Iaphet* the third
sonne being divided into fiftene severall troopes or
Nations, did in like manner goe seeke for themselves
new habitations, and tooke their course towards the
North and West, so as the inhabitants, of *Europe*
may account him and his children for their first Fa-
thers and Progenitors, and in the mighty increase of
their insuing posterity behold the Prophecie in sa-
cred Scripture fulfilled, where it is said, *Dilatabit De-
us Iaphet, Genes. 9.* that is, God will enlarge *Iaphet*.

The people
not mixed by
the confusion
of tongues.

And here is the providence of God greatly to be
noted, in ordaining that notwithstanding this great
confusion of tongues the people thereby should not
confusedly be mixed together, but the posterities of
the three sonnes of *Noah* be still distinguished, and re-
maine knowne the one from the other.

As touching the inhabitants of the *West-Indies* and
other remote places (which doubtlesse have come
from the inhabitants of some of the forenamed parts
of the world) whosoever will seeke to be further sa-
tisfied may have recourse unto the learned discourse
thereof made in the Spanish tongue, by *Augustin Ca-
rate*, in his excellent History of those parts: as also of
others handling the same matter.

To

To retorne then againe unto *Iaphet*, he had among other children a sonne called *Gomer*, this *Gomer* was father unto *Assenez* or *Ascena*, and this *Ascena* according to the opinion of sundry very learned and iudiciall authors, was the father of *Tuisco* or *Tuiscon*, the father and conductor of the Germanſ, who after his name even unto this day doe in their owne tongue call themselves *Tuytſh*; and their Country of *Germany* *Tuytſhland*: and the *Netherlanders* using herein the *D* for the *T*, doe make it *Duytſh* and *Duytſhland*, both which appellations of the People and Country, I doe here write right according as we in our English orthography would write them, after their pronounciation.

They write
Teutſch, and
Teutſchland,
and Duytſch,
and Duytſch-
land.

Some authors as namely *Sebastian Munſter*, doe report that *Tuisco* was the sonne of *Noah*, by his wife *Araza* or *Arezia* (of others called *Tythea*) borne after the flood, and that comming with his people out of *Aſia* into *Europe*, he extended his dominion from the River *Tanaïs* even unto the *Rhene*. Other German authors are of opinion, that he laſtly made his moſt reſidence and abode on the ſide of the River of *Rhene*, at a place which unto this day retaineth the name of *Duytſh* ſituated right over againſt the City of *Cul-lis*. But now whether *Tuisco* were the ſonne of *Noah*, or the ſonne of *Assenez* or *Ascena*, who was grandchild unto *Iaphet*, although ſome doe move queſtion, yet ſurely with more likelyhood of truth we may follow the opinion of ſuch as affirme him to have bene the great grandchild of *Iaphet*, and the rather in regard of the mighty and populous of ſpring foretold in holy writ, to proceed from *Iaphet*: which is very a-

Munſterus
Tuiſco,

Henricus Aquilius, and ſundry others:

greeable unto the most populous Germane Nation, accounting all the members thereof, and considering how farre it hath extended and enlarged it selfe. Now that **Tuisco** was the chiefe, and ruler of this people, and that of him they had taken and held in old foregoing ages their owne proper and generall appellation, may well argue him to have beene the man that had the conduction of them out of *Asia* into *Europe*, yea, he in all likelihood, that at the first had the charge and leading of this troupe from the unfinished Tower of *Babel*, as others in like sort had the conduct of other Troupes to other places. And the more is this likely so to be, considering that he of all other is the very first and chiefe man of that Nation, that any foregoing remembrance can reach unto.

And it is also respectable that the most ancient Germans being Pagans, and having appropriated their first day of the weeke to the peculiar adoration of the *Sun*, whereof that day doth yet in our English tongue retaine the name of **Sunday**, and appropriated the next day unto it, unto the especiall adoration of the *Moone*, whereof it yet retaineth with us the name of **Monday**; they ordained the next day to these two most eminent heavenly Planets, to the particular adoration of their great reputed God **Tuisco**, whereof we doe yet retaine in our language the name of **Tuisday**. All which may enduce sufficient reasons to thinke him their first chiefe and onely Prince and ruler, and seeing no man of their Nation is remembered before him, he then in reason is to be thought their conductor as is afore sayd, from the tower of *Babel*: for from no place else could he bring them, but from thence.

Tuisday.

thence. And that they came from thence, and from thence brought their language, there shall some further light appeare, when I shall come to speake of the **Tuytsh**, or the otherwise called Teutonicke tongue, in the seventh Chapter. *Berosus* if he of some so called be the same, and so be capable of credit, and *Cornelius Tacitus*. *Tacitus* an excellent Author, do affirme, that **Tuifco** (called by *Tacitus* *Tuisto*) was the first father and ruler of the Germans, as he is also said to have beene of the Sarmates and Scythians : but more certainly of the Germans or **Tuytsh-people**. For *Tacitus* a man curious in the insearching aswell for the originall of the Germans as the nature and property of the people and Countrey, doth report upon such insearch and enquiry as he most diligently made amongst them (to the end he might approach neereſt unto the truth) that the Germans did hold the God *Tuisto* for their chiefe or first father. And it was an ordinary custome among Gentiles (for such the Germanes also were) to deifie and esteeme for gods such excellent personages as either had well ruled or governed them, or done any notable thing among them to their especiall benefit or good liking , and such remained were they men or woman, with the name, reputation , and reverence of Gods or Goddesſes after their deaths.

Tacitus in deſcript. Ger.

Tuifco the God of the old Germans.

Why the Pagans esteemed men Gods.

And inlike fort might **Tuifco** deserve the name of a God being not onely their conductor, but their lord and lawmaker. And this people being through the want of knowledge of letters, and through length of time growne into a forgetfulnesſe of their true originall ; having no way to record and preſerue the memory of things paſt, then by the ſongs of their Poets,

Germans the
first and onely
possessors of
their Country

were in proceſſe of time brought fabuloſly to beleeve, that this their God **Tuifco** was the ſonne of the Earth, and this opinion they might the eaſier be brought unto, becauſe no report by tradition, or any ſongs of their antiquities could ever tell them of any people that ever dwelt in their Country of *Germany*, before themſelves poſſeſſed it. And that they were the firſt and onely poſſeſſors of their Countrey is the opinion of *Tacitus*, and an opinion truly founded, for he ſaith that he beleeueth the Germans to have continued their true and pure Nation (as alſo their reſiſtence) like unto none but themſelves, but hereof ſhall more be ſaid in the next Chapter.

Germans and
Almans,

Vnto their firſt King and reputed God **Tuifco**, ſucceeded in rule and government his ſon **Manus**, after him **Ingeuon**, and ſucceſſively ſundry others. But the people ſtill retaining to themſelves, as yet in their owne tongue they do, and as before I have noted, the name of **Tuſſiſh**, it reſteth now to ſay ſomewhat of the latter names, whereby they are otherwiſe called, as **Germans** and, **Almans**, howbeit of the *Italians* not ſo, for a Germane of them is even at this preſent called a *Tudeſco*, which hath relation to their right and ancient name, which they derive from **Tuifco**.

As touching their names, of **Germans** and **Almans** ſundry ſuppoſals have bin made, & of ſome per-aduenture that well vnderſtood not how both theſe names are but one, & have but one ſignification: for as in the latter ſillable **man**, they agree both in ſound & ſence, ſo do they alſo agree in the former ſillables **Ger** and **Al**, to wit, in like ſence, though not in ſound, for the word **Ger** or **Gar** (for both are indifferently vſed)

is

is as much in the *Tuitch* or *Teutonic tongue* as *al*, and we English-men have a phraise to say drink a *Car aus* and some not knowing what they say, instead of *Car aus*, which is to say *All out*, do say, *Car aus*, and thus *Car* and *All*, being shewed to be equiualent, both German & Alman is then as much to say as *All* or *wholy a man*. And this name the Germans may well at some time & upon some occasion have attributed or assumed to themselves, in regard of their great manlinesse and valour, & other nations that had proof thereof, rightly affoord them. And yet it plainly seemeth that al the Germans did not generally take this name, but kept their ancient name of *Tuitch*, for that in time the said name had among them so prevailed, that it hath worne the latter name of Germans both out of use and memory, and so continueth it unto this day: the vulgar people of *Germany* as before is said being wholly ignorant thereof, and calling themselves, *Tuitch* and their Country *Tuitchland*.

The vulgar people of *Germany* many not acquainted with the name of *Germany*.

The Germans after they were mightily increased in their ample and spacious Country of *Germany* replenishing every quarter and part thereof, it could not be otherwise, seeing to all Nations and Countries the like is and hath bin common, but that the inhabitants in one part of the Country by some name or other must be distinguished from those of another part or province, and that upon sundry different occasions and reasons, as upon divisions of governments among themselves, upon the nature and condition of the soile wherein they lived, upon some custome or fashion which some affected more then others, or of the names of such great men or commanders as some

People of *Germany* many diversly named.

might leane unto and follow, whereof divers like examples in other Nations are also to be found,

Strabo, Cornelius Tacitus, Ptolemey, and others doe set downe the names of sundry sorts of people among them, but both they and other forraine Authors may easily therin have erred: I meane in the true orthography, for we ordinarily see that almost no strangers do name other people or places just as the selfe people do, that are strangers unto them, and therefore the ancient German names being by Latin or other authors strained and drawne unto their orthography according to their fancies from their very owne nature, hath made them afterward to be the more hard to be discovered, neverthelesse it should seeme by some nearenes that the Latinised appellations do carry unto some Teutonicke appellations, that the name of *Istevones* is drawne from the name of **outereftwoners**, that is, such as **dwell most outward**. And *Ingevones* seemeth to be, **Inner-woners**, that is to say, **inward dwellers**. *Burgundiones*: seeme rightly to have bin named **Bourgh woners**, that is, such as dwell in Bourghs or fenced places **Hermiones**, seeme to have rightly bin **Herst-woners**, that is the dwellers in certaine Woods. And the *Sicambri* (which are now the people of *Geldria*) rightly in their owne German language to have bin **Sighcampers**, that is, combatters or fighters for victory, for that **Sigh** in the ancient Teutonicke; is victory, and a **camper** a combater.

And whereas *Leyland* saith, that both the *Cimbri* and *Sicambri* have gotten that name of *Cambria* the daughter of *Belinus*, King of *Brittaine*, who as he saith was married to a Prince in *Germany* called. *Antenor*
it,

Istevones.

Ingevones.

Burgundiones.

Hermiones.

Sicambri.

Leyland.

it is nothing regardable, no remembrance remaining of any such thing among the Germane Authors, who would never have missed to finde out so notable a thing, that as two sorts of people, should take their severall appellations from one woman. Part of these Sicambers, sayth *Sebastian Munster*, leaving their habitation where the *Reine* entred into the Sea, went up higher and inhabited about the River of *Main* and called themselves *Francks*. And from these *Francks* the *Franch* or *Frenchmen* are descended, who seeme to have beene so called; for having chosen in some sort to live in more freedome and liberty then some other of the *Germans* did.

Leyland mis-
taken.

Sebastian
Munster:

The like is also sayd of the *Frieſlanders*, and that their former name (though others tell fabulous tales of another far-fetched cause) was *freelanders*, in respect of the freedome they lived in. Others againe and with some reason, suppose their name to be *Frieſlanders*, of their country aptly called *frieſland*, by reason that through the Northerne winds which are directly upon it, the waters are there more sooner and harder frozen, then more further upward within the inlands.

Frieſlanders!

The *Sweviars*, to wit, those that inhabite in *Swevia*, doe take their name as most Authors agree, of *Sve-nus*, the seventh King of *Germany*.

Sweviars,

The *Gothes*, being members of the Germane Nation, were so called of the Country they dwelled in which lying on the South part of the Kingdome of *Swedenia*, and being more better and fertill then all the other Countries that lye North from it, was therefore called *Gotland*, which is to say, *Goodland*.

Gothes,

The *Danes*, are sayd to have their name after *Dan*, their

Danes,

Looke for
more of this
in the sixt
Chapter,
marck,

their first King, of whom the Country of **Denmarke** (a very ancient Kingdome) did also take appellation, for **marck** signifieth in the old *Teutonicke* a limited place, or a place that is marked out for the possession of some people, or jurisdiction of some Prince, Officer, or republike.

Normans,

The Normans were so named, in regard of their habitation, because it was in the North, for **Norman** is rightly **Northman**.

Vandales,

The *Vandales*, which should rather bee written *Wandales* (but that the Latine lacking the double v, useth the single v instead thereof) hath gotten that name by their much wandring from place to place, & not after *Vandalus*, the 8 King of *Germany* nor of a Queene called **wandala**: **wandel** in the *Teutonicke* is the same that **wander** is in *English* and a fit name for a people easily to purchase to themselves, that wanded or wandred about the world, as this people did: and in likelihood accustomed to fleet from place to place in *Germany* it selfe, before they wandred from thence to other forraine parts of the world.

Longobards,

The *Longobards* tooke their name of the wearing of long-beards (though somewith little reason doe thinke it otherwise) and albeit it were the custome of the Province from whence they came, and might be used also of some other Germans, yet was it not the fashion in *Italy* where they seated themselves, and where therefore they had this name more peculiarly given them, and where the Country doth yet retaine the name of her long-bearded inhabitants, though wrong pronounciation have had some stroke in the matter, and from *Longobardia*,
hath

hath vulgarly turned it to *Lambardi*.

Thus then the people of *Germany* inhabiting different Provinces, were upon sundry causes called by different names, whereof many more examples might be alledged then here are set downe. Moreover it hath diverse times also happened, that the appellation of some of these people have come to be varied and changed, whereof sundry examples might be shewed, but because I desire to speake most of the *Saxons*, I will omit to speake more of others, and proceed to declare the cause and reason why our Noble Ancestors were called by this name of *Saxons*, because so many have alledged so many unright and unlikely causes thereof.

Of the name
of Saxons.

Some affirme that they had this name of one *Saxo* the sonne of *Negnon*, and brother unto *Vandale*, but this, *Occa Searlenfis* contradiceth in saying, that there came three Princes being brethren, with troupes of men out of *India*, to the service of *Alexander* the great, who after his death came with their said troupes into *Germany*, and that of *Frifo* the eldest brother, the people of *Friesland*, had their appellation: and here it is to be noted, that *Occa* himselfe was a *Frise-lander*, and therefore had reason to chuse the descent from the elder brother of himselfe and his Countrymen. Of *Saxo*, saith he, the Saxons tooke their name; but *Bruno*, as he makes us beleewe, left his name rather unto a place then unto a people, to wit, unto his *Brunswicke*, since called *Brunswicke*.

Others there bee that smelling these denominations to be fabulous, to amend the matter will needs finde out as they suppose, a better reason, and remem-

bring that *Saxum* in Latine is a stone, and that *Saxon* & *Saxum* are not very much different, will therefore conclude that the Saxons were so called, by reason of their hard and stony nature: but these witty conjecturers seeme to forget that the Saxons when first they had this name, were unacquainted with the Latine tongue, and therefore could not borrow a name from a language that was vnto them wholly unknowne, & if it were given them by others, it is most like in all reason that it must bee by some of their neighbours the other Germans, but these were as little acquainted with the Latine tongue as they, & therefore could not borrow a name to bestow upon them, out of a language which they also understood not.

P: Albinus in
Progym:

Some againe (and those learned Authors) do thinke the *Saxons* to be descended from the *Sacæ* a people of *Asia*, and that afterward they came in proceſſe of time to be called *Saxons*. And because the x. doth also carry with it the sound of s, they understand it to be meant as if it were written *Sax-sonnes*, and consequently to be as much to say, as, *the sonnes of the Sacæ*.

Seaxen;

But now to examine the likelyhood of this, we are to note, that the *Saxons* did never write or call themselves *Saxons*, neither did any of the other Germans ever call them so, but they called themselves anciently *Seaxen*, and *Seaxena*, and by abbreviation *Seaxna*, the a at the end being indeed superfluous, and onely added for some little augmentation of sound, as we see that some do yet very needlessly adde the letter e at the end of a number of English words more then is necessary. Of the higher Germans, they are written *Sachsen*, but pronounced just as if they wrote them *Saxen*, and

in all the *Netherlands* they are and have of old time beene called *Sassen*, and their Countrey *Sassenland*.

The turning then of the *e* into *o* whereby they came of other Nations to be called *Saxons*, hath surely bin by Latin Authors, for that they deemed it to be of a better sound: and that it is most vsuall for them so to alter and also to adde for betternesse of sound, both in the names of people of places, and in mens proper names, can easily appeare to any that will obserue it.

It is further to be considered, that the letter *n* at the end of nouns in the Teutonicke tongue (wherein the ancient Saxon must needs be comprised) doth serve instead of *s* to signifie the plurall number, as some of them in our English yet remaining in vse, also do, as *children*, *oren*, *howsen*, &c. and so of *Seaxen* by understanding the *n* to be of like value to the *s*, it is as much as if it were written *Seaxes*: and this then being so, the *Sacæ* of *Asia* are like to lose their sonnes in *Europe*.

And as for *Lucan* his calling them *Axiones*, it is *Axiones*, not worthy of any account at all, for whether it be likely that *Lucan* the Latin Poet being a stranger unto the Germans, and dwelling farre from them, should better know the true name of the Saxons then they themselves, I leave the Reader to judge: as also whether the mother tongue of every Nation, is not the greatest and best conseruer of such originall names, as properly appertaine to the said tongue and Nation.

Let us then approach to the purpose, and seeke by most probable appearance of truth, from whence this name of Saxons is rightly derived. *Tacitus* indeed who lived in the time of *Traian* the Emperor, about

some too yeeres after *Christ*, in his describing *Germany*, and naming the sundry sorts of German people, doth make no mention of the Saxons: and yet *Ptolemy* who lived but about 40. yeeres after him doth make mention of them and their habitations, which he noteth then to have beene in *Cimbrica Chersonesus*.

Romans never
passed the river
Albis.

The reason then why *Tacitus* omitteth to speake of them, is like either to have been for lacke of perfect relation of them, for that the *Romanes* never pierced so farre into *Germany* as to passe over the River *Albis*, or else he comprehended them under some other name, & peradventure under the name of *Cimbrians*, which is more like then that they should formerly have beene called *Catteans*, as *Crantzins* seemeth to thinke, for that *Ptolomey*, as is aforesaid, placeth them in *Cimbrica Chersonesus*, and there (and not in *Westphalia* as *Sebastian Munster* would have it) do I hold there dwelling first to have beene. And whereas *Cimbrica Chersonesus* hath since become (as yet it remaineth) a part of *Denmarke*, yet was it anciently not so, for the Saxons who had there their ancient habitation, had about the possession thereof long warres with the Danes, before the time of *Christ*.

Sebastian
Munst. lib. 3.

Munsterus,

Out of the old
Saxon. *Chronicle*.

Some of these Saxons comming more Southerly on the Riuer *Albis*, had warres there with the *Thuringers*, and lodging themselues in a Wood, gat by that meanes the name of *Holt-Saxons*, which is as much to say, as wood-Saxons, and left accordingly unto the place where they so remained, the name of *Halsatia*, wherein they builded *Staden*, & hereby grew some difference in appellation betweene these and the other Saxons from whence they came, who having before

before beene onely called Saxons now (as it seemeth) were for distinction called English Saxons a name perhaps abreviated of Englishish-Saxons by reason of that part or province of *Cimbrica Chersonesus* called *England* wherein they inhabited: whereby we may perceive the name of English Saxons to have bin given to the first & most ancient Saxons. But because I shal have occasion in the fift Chap. to speake more particularly of the names of England, & of English, I will here only speake of the name of Saxons & declare the cause and reason why our Ancestors came first so to be called. Old Eng'land

They being originally Germans as in the next ensuing Chapter shall be further shewed, did consequently not from elswe here bring the name of Saxons with them, but had the same appropriated unto them in *Germany*, even as the other sorts of German people gat among themselves for one cause or other, their severall denominations, which in some of them againe in time, was upon some cause or other altered & changed.

This name then of Saxons they undoubtedly have (though some hold it unlikely) of their use and wearing of a certaine kind of sword or weapon invented and made bowing crooked, much after the fashion of a *fithe*, in imitation whereof it should seeme to have first bin made. And when of late I conferred with the excellent learned man. *M. Iust. Lipsius* about the Saxons true appellation (who I also found to concur with me in opinion) he could presently put me in mind that a *fithe* is yet at this present in the *Netherlands* called a *saifen*. Now the Swords of our ancestors being made somewhat after that manner (the edge being on the contrary side) they might well carry

Why our Ancestors were called Saxons.

Iust. Lipsius

A Note that the word Saxons is now in the English Tongue
 at present called English Saxons as you see in the first Chap. and
 at the beginning of the next Chap.

a like name unto such an edge-toole, as they were made after: and albeit we find these kind of Swords anciently written Seaxen, or Seaxes, yet it is like enough that our Ancestors sounded the x as f, for the Welsh-men wrote them Saifon as they yet write us, which it is like they wrote, according as they heard them pronounce their owne appellation.

Of this kind of weapon they had two sorts, the one whereof being long were worne for Swords, and the other being short, as Hangers or Wood-knives, and these they called hand-seaxes, & such they were which after their comming into *Brittain*, they had still in use, and did weare priuately hanging under their long skirted coates: wherewith at a banquet on *Salisbury* plaine where *Hengestus* had enuited King *Vortiger*, about 300. of his nobles the watch word *Nem eowr-seaxes*, that is, *Take your seaxes*, being given, were all of them suddenly slaine. And as their long seaxes or Swords, were as is said before, made after the forme of a sithe, so might their hand-seaxes as well in fashion and bignesse of somewhat in name, agree unto their then used manner of ficles. Of this kind of hand-seax, *Erkenwine* King of the East-Saxons did beare for his armes, three argent, in a field Gules. And the learned *Engelhusus* of this kind of Seaxe and of the name of the Saxons, hath this ensuing Latin rithme.

*Quippe brevis gladius apud illos Saxa vocatur,
Vnde sibi Saxo nomen traxisse putatur.*

Which may bee Englished thus.

*Because a Saxa termed is,
The short Sword which they weare,
Thereof the Name of Saxons they
May well be thought to beare.*

Now

Armes of
King *Erkin-*
wine.

Now then it being manifest that our Ancestors did affect and usually beare this kind of weapon called a Seax, and that we finde it not to have bin vsed among the other Germans, unlesse of such as afterward may have followed them in that fashion, why may not the peculiar bearers of that kind of weapon, have gotten after the same their appellation? for seeing the name of the weapon and the name of the bearers thereof, is all one, eyther the weapon was so called of the men, or the men of the weapon: but that men are vsually called according to the weapons which they beare, daily experience doth shew us, especially in warre, where by the names of Lances, Carabines, Pykes, Muskets, &c. the bearers of such weapons rather then the weapons are understood. And albeit such names doe commonly remaine unto the bearers onely during the warre, yet if they should still use those weapons then doubtlesse would the names still remaine unto them even from one posterity unto another. For the *Scythians*: as diuers learned Authors & of good judgement doe report, gat and remained with that name because of their great use of shooting, for shooting in the *Teutonicke* is called *Schieten*, and anciently cometh of the verbe *saptan*, which signifieth to shoot. Moreover, the *Picards* or people of *Picardy*, are sayd first to have gotten that name of their great and most accustomed use of Pikes. And as some affirme, the *Galliglassies* in *Ireland* doe retaine that name, of the kind of Polax which they are accustomed to use. And not onely of the weapons or Armes which they have borne, have sundry people gotten their denominations, but others even of the fashion of apparell which they have bin accustomed to weare, as the people inhabiting

Men are often called after their weapons.

Scythians. so called of shooting.

Galliglassies.

*Togata;**Bracata,*

ting in *Cisalpine*: were sometime called *Togata* because they went in gownes. And the old inhabitants of the South parts of *France* were called *Bracata*, of a short kind of coat wherewith they were usually clad.

And he that will but consider the alterations of the names of many other people of *Germany* (which alwayes hath proceeded of one cause or other) will finde it nothing strange, that our Ancestors having before had some other name, should afterward come to leave the same, and to be called by the name of Saxons: for where for example sake (among others) are the names now vulgarly knowne in *Germany*, of the *Catti*, the *Vbi*, the *Quadi*, the *Marcomanni*, the *Brueteri*, and the *Sicambri*, are they not all changed into other appellations. And the latter, to wit, the famous *Sicambri* long since even in *Germany* it selfe growne into two severall names and people, which are now the *Geldres* and yet remaine in their ancient residence, and the *Franks* that have made their habitation more higher into the land, as before hath beene noted, whose country now beareth the name of *Franconia*: part of them under Prince *Faramund* entring afterward into *Gallia*, left in fine unto that Country, the yet retained name of *France*, of some called *Francia occidentalis*, because *West France*, *Franconia* in *Germany* hath the name of *Francia Orientalis*.

*West France.**East France,*

These manifest and many examples then weighed, with the cause and reason as hath beene shewed, why our Ancestors had the name of Saxons (which proceeding of the bearing of armes can noway seeme dishonorable, but indeed very honorable, carrying also in it selfe most reason & probability of truth) I trust sufficient hath here bin said to satisfie the courteous reader

HOW

THOMAS BRYTANT

HOW THE ANTIENT NOBLE SAXONS, THE TRVE ANCESTORS OF ENGLISHMEN,

were originally a people of Germany: and

how honourable it is for Englishmen to be
descended from the Germans.

The second Chapter.

THAT our Saxon Ancestors came out of
Germany, and made their habitation in
Brittaine, is no question, for that therein
all agree: but some not contented to
have them a people of German race, will
needs bring them from elsewhere to have come into
Germany, and from Germany afterward to have come
into Brittain: and this seemeth to proceed of a cer-
taine kind of delight that some people take, in deri-
ving & fetching things very far off, though most com-
monly upon very little ground or shew of certainty.

But now to be the better able to judge of the pro-
bability or likelihood of the truth hereof, let us see
from what place it was that they came, if from else-
where they came into Germany, as also the time of
their arrivall there. For the first, about the place from
whence they came, I see great contradiction among
the conductors, for that some will bring them from
Asia, some from Africa, some from *Arcadia*, some
from *Denmarke*, and some from *Brittaine* it selfe, so as
wee may be moved to compassion, to see our poore
Ancestors thus led up and downe the world by a sort
of blind guides.

They that will bring them from *Asia*, will seeme to

All our writers
agree, that
Englishmen
came from
Germany.

have the most reason, as well for that in *Asia* were sometime ancient people called the *Sacæ*, which name of theirs draweth in sound toward the name of Saxons, as also for that in *Asia* mankind had his first beginning. And considering, say they, further, that the Germans came out of *Persia*, (which is in *Asia*) why may not as well the Saxons be also come out of *Asia*, and that the Germans came out of *Persia* they seeme to thinke a thing very certaine, by reason of the affinity of the Germane tongue with that of the Persian. First then as touching the *Sacæ* of *Asia*, I have already spoken in the foregoing Chapter, and so shall not need to repeate it here; and to say that the Saxons have come out of *Asia*, for that mankind had first beginning there, is not a reason to deduce them onely from thence; but as well all the people else of the world; and I do shew in the said first Chapter that the Germans (among whom the Saxons must be comprized) did first from *Asia* come into *Europe*, for in *Asia* was that tower of confusion where the diversity of Nations first was caused.

And whereas some to make an ancient difference betweene the Saxons and the Germans, as if they were severall Nations, and came severally into *Germany*, will confirme an opinion that the Germans came from *Persia* because (as is aforesayd) of the affinity of their language with the Persian: surely it is an opinion of a very slender confirmation; for that indeed there is no affinity at all betweene those two languages; and albeit there may some halfe a dozen or halfe a score words be found in the Persian, that are broken Germane words, as *Choda*, *Phedar*, *Bladar*, *Beradar*,
Dotchar,

All people had
 their begin-
 ning in *Asia*.

WERE ORIGINALLY GERMANS, ETC. 87
Dochtar, Star, Band, for God, Father, Mother, Brother, Daughter, Star, Band, what affinity makes this, when all the rest is altogether different? yea as farre different as two languages can be the one from the other, and because I was desirous to be surely informed in this point, I wrote unto a Gentleman of my acquaintance in *Italy*; in the yeere 1601. at such time as Sir *Antony Serley*, and *Cuchin Ollibeg*, were Embassadors there from the King of *Persia*, desiring him to confer with the best interpreters in their traine to know, what affinity there might be betweene the *Dutch* and the *Persian* speeches, for there were that spake them both exceeding well, but after they had vsed their memories as well as they might, they could finde but about these halfe dozen words here set downe, that could seeme to have dependance on the *Dutch*, but more words by oddes then these; may be found in the same tongue, that seeme to have dependance on the *Latin*: and yet for all that, they are as far to few to make an affinity betweene the *Latin* and the *Persian* languages, as are the broken *Latin* words that are found in the *Welsh* tongue, able to bring a neernes betweene the *Latin* and the *Welsh*. And I have heard that a man may find in the *Irish*, some words that sound of the *Hebrew*, but they help little to make *Irishmen* thereby to be the better *Hebreicians*: and he that will obserue it, shall find diuers words in diuerse other most different languages that also agree together.

And if some should yet move further question why any *German* words at all should be found in the *Persian* tongue, seeing the Countries lie so farre one from another? To this I answer, out of *Trogus Pompeius*, that

Trogus Pompeius.

that after the death of *Brennus*, when with 15,000. men he went to sack the Temple of *Apella* in *Delphos*, the number nevertheless that remained, and of those that daily came unto them, was so great, that like swarmes of Bees they filled all *Asia*: insomuch that the Orientall kings made no warres one against another, but with whole camps of Gauls: and *Carion* maketh no doubt, but that these were Gauls and Germans joyned together, both which Nations were of the *Grothians* called by the name of *Celte*, and why might not then the German soldiers be employed in service in *Persia*, and leave some few words of their language there behind them.

To *Carion*.

Called *Celte*
of their much
ryding.

And now to give the curious Reader some further pfoofe of the strangeness of the *Persian* tongue, and so to make an end of this matter; I have thought good in that language here to set downe some few lines of the beginning of the first Chapter of *Genesis*: which together with the same in Latin, are these.

Dat aval efid Choda mar an
asman, vermar anzenim.

Ve anzenim bud thohi vbevan
vetarici abar rui, ichom vbadi
chodai, vezida ichéva abar
rui anab.

Vegnft Choda Bafchad
rofchni: vebud rochnaij.

Vebudid Choda mar an rofch
naij: eph neeo, veguida card
shoda meian, an rofchnaij v
mejan antarici.

Vhecand Choda berofchnaij
roz, vebetarici eand fchab v
bud eivar, vebud bamdad roz
jakéh.

In principio creavit Deus
caelum & terram.

Terra autem erat inanis &
vacua, & tenebrae erant su
per faciem abyssi, & spiritus

Domini ferebatur super a
guas. Dixitq; Deus: Fiat
Lux. Et facta est lux.

Et vidit Deus lucem quod
esset bona, & dixit: lucem
a tenebris.

Appellavitq; lucem diem,
& tenebras noctem. Factusq;
est vespere & mane dies
unus,

By

By this it may seeme especially to such as have any knowledge in the Dutch tongue, that betweene that and this, here is no neerenesse of affinity at all, but as much farnesse as needeth to be.

Having before spoken of the supposed particular comming of the Saxons foorth of *Asia*, and whereof I meane to speake more anon, it followeth to shew what is said of their coming from *Africa*, and for this I must bring foorth *Oera Scarlensis*, of whō I have made mention in the foregoing Chapter, where I spake of the appellation or name of the Saxons. This Author foorth saith, that because of the exceeding abundance of people in *India*, many were constrained by lot to depart thence to seeke themselves a new habitatiō for that otherwise their Country would not have beene sufficient to affoord them food. Over these were three brethren appointed to be Princes and Captaines, whose names were *Friso*, *Saxo*, and *Bruno*.

Oera Scarlensis

A fabulous
narration of
Oera Scarlensis

These he saith were entertained in the service of *Alexander* King of *Macedonia*, who used them in *Asia* for the defence of that which he had there conquered. But after the death of *Alexander* they sayled towards *Africa* wherein *India* their owne *Pactria* was. Yet willing to full-doe their too false lot, In the yeere after the creation of the World, 3670, they came into the *German Sea*, and landed in the country where before their coming, the gyants that by King *Brute* were driven out of *Albion*, had sought to have habitation, but were by wilde people that inhabited there, chased from thence; and there *Frise* the elder brother with his followers seared themselves, and gave unto it the name of *Frisland*. *Saxo*

the second brother, tooke up his dwelling place by the River *Albis*, and *Bruno* where he built his burgh of *Brunswic*, as is afore said in the first Chapter, Lo thus hath *Occa* told his tale, which indeed hath as plaine a sent as a man need to wish, to find out a fable by; and yet I feare *Sufridus Petri* hath bin so much misguidid by him, as to make war with so worthy an Author as *Cornelius Tacitus*, and sundry others of farre better credit then ever was *Occa*: but now to the fable.

Sufridus Petri

The fable of
Friso Saxo and
Bruno confu-
ted.

Friso and his company having beene by lot constrained to seek themselves new habitations, because their Country could not afford them vi^{tu}alls, came unto the service of King *Alexander*, but after his death they sayled towards *Africa*, wherein *India* their owne Patria was: belike they did this because they had forgotten when first they came thence, to bid their friends farewell, and so thought good to returne againe to discharge this office of curtesie, before they would take a farther journey, but now hath *Occa* posed me about the Country of *India*, which he expressly saith was in *Africa*, and where in good truth I can find no such Country, or yet understand that ever any part of *Africa* was so called, I have heard of *India* in *Asia*, which taketh name of the River *Indus*, a very farre way from *Africa*, it being also called *India Orientalis* because some have corruptly given *America* the name of *India Occidentalis*. But the afore said *Friso* nevertheless departing with his brethren and followers from a place which never was, came into the German Sea, and landed in a Country from whence the Gyants that King *Brute* had chased out of *Albion*, had in seeking habitation beene also chased by the sa-

vage

WERE ORIGINALLY GERMANS, ETC. 31
 vage people that dwelt there, and thus could *Frise*, and
 his company doe more then could the great Gyants,
 in taking the Country from the wild men, which had
 driven thence those tame gyants. And as for the name
 of the City of *Brunswicke*, the old Saxon Chronicles
 tell us that it tooke the name of *Bruno*, the sonne of *Brunswicke*
Ludolph Duke of *Saxony*, who in the yeere of our ^{whence it taketh name.}
 Lord 861. first began to build it. We have now scene
 the comming of our *Saxons*, together with their
 friends the *Friseans*, both from *Africa* and *Macedonia*:
 and whereas some affirme that they came from *Den-*
marke, this may in some sort be true, their name of
Saxons being thought as is sayd before, first to have
 beene begun in *Cimbrica Chersonesus*, which of some
 is accounted a part of *Denmarke*, but the learned and
 judiciall Germane Authors, doe account the *Danes* to
 have had at the first one originall with the Germans, *Franciscus Iren-*
 and consequently to have beene a German people, and *nica, & cetera.*
 therefore I shall not need to stand much upon this
 poynt, considering that I doe here onely goe about to
 prove, that our Ancestors the *Saxons* were also origi-
 nally a people of the Germane race.

And as for those that will bring them from the
Brittains, I hold them for as good Archers as he who
Diogenes did sometime behold to shoot (among o-
 thers) at a butt with the Crosbow, for still when his
 turne came to shoot, *Diogenes* would runne and set his
 backe against the marke: and being asked why he did
 so, made answer; That he did it for his safety: and the
 reason was, for that the fellow was sure from hitting
 the marke, seeing he did never hit the butt. *Diogenes his place of safety*

If the *Saxons* came first out of *Brittaine* into Ger-
 many,

many, the *Brittaines* and they were growne to a very great strangeness, when at such time as by the invitation of King *Vortiger* they returned out of *Germany* into *Brittaine* againe, for that they neither could understand any one word of each others language, nor yet remember the old acquaintance and countryship that had beene betweene them.

A quarrell betweene a Hollander and a Frenchman, that by chance met together on the way as they were travelling, and falling out, went to buffers; the Hollander was too hard for the Frenchman, and threw him downe, whereat the Frenchman cryed out, *No-stre Dame*. The Hollander hearing this, was much moved, and bad bestrew his heart for his folly, in not telling him sooner that he was of *Rotterdam*, for quoth he, I am of *Rotterdam* my selfe, and thou art my Country-man, and haddest thou but told me so much before, I had never beaten thee. Now if any of these, eyther the *Saxons* or the *Brittaines*, could have remembred but thus much of their Countryship, as here by chance the Frenchman uttered, which was straight wayes well and wisely noted by the Hollander, it might also perhaps have bred some friendship betweene them, but so much could there nor then be thought upon, nor never since, untill as it seemeth it came to some bodies mind in a dreame, that the *Saxons* were descended from the *Brittaines*, and so for a dreame I will let it passe.

Thus much sufficeth about our ancestors comming from so many sundry places into *Germany*, and now as touching the time of their comming, there is as great uncertainty, as there is of the places from whence they

they came for albeit *Oeca* aforesayd, can mention the
 year 3670. after the creation of the world, which
 he might easily conjecture by the time of the raigne
 of *Alexander* the great, in whose service he supposed
 them to have beene, yet others doe make their com-
 ming to have beene about 70. yeeres after, others say
 it was in the time of *Tiberius* the Emperour, and others
 can set downe no time at all. So as being left both of
 the place from whence they came, and of the time
 when they came, in all uncertainty that may be. It
 followeth now to consider of the likelyhood of their
 comming, to wit, whether it be likely that ever any
 such people. from any place whatsoever have come
 into *Germany*. Well then, they came by sea or by
 land, if by land and from out of *Asia*, which was from
 the East to the West, they could make no lesse jour-
 ney of it and come the nearest way they could, then
 two thousand miles. If from *Macedonia*, which was in
 a manner from the South to the North, it must needs
 be more then one thousand miles, but now to consi-
 der the difficulty of so great a passage in those daies,
 as the unknowne waies, the great Woods & Wilder-
 nesses, the many Rivers, the provision and carriages
 of necessaries: and last of all the people of so many
 Provinces as they must passe thorow, who would ne-
 ver admit strangers without warres, to march through
 their Countries, seeing they could not but appeare un-
 to them as a people that came resolved to take some
 part of the Country from them, to make it their
 new dwelling place, and yet notwithstanding all
 this, to passe through so many Countries, and to seat
 themselves on the sea coast, on the other side beyond

About the
 Saxons suppo-
 sed comming
 by land, into
 Germany.

them all, what man of sence can admit it?

About their
supposed com-
ming into
Germany by
sea,

Tacitus in
describ. Germ.

* He should
have sayd, that
in Summer it
doth so;

But now if they came by sea (as *Otea* and such o-
ther as will needs bring them from elsewhere into
Germany, will rather have it) then must their sea voy-
age bee also considered of. Being then presupposed
to have beene out of *Asia*, it must needs have beene
about by the *North-sea*, or else by the *Mediterraneum*
sea, first then if it were by the *North sea*, to wit, from
beyond all *Biarmia* and *Scythia*, this sea, how un-
likely it is to have beene knowne and frequented such
long time past, we may judge by that which *Tacitus*
writeth thereof, saying: It is so slow that it is almost
immoveable, and thought of many to be the bounds
which compasse in the whole world: and the reason
of this opinion he sayth, was, because the Sunne con-
tinueth so cleare and bright from the setting unto the
rising, that it darkneth the Starres, * and some are
perswaded that the sound of the Sunne is there heard,
as he riseth out of the sea: and that the beames of his
head are there scene, as also many shapes of Gods;
and that there was the end of nature and of the world;
by which fabulous conceit, (which *Tacitus* reporteth
as the opinion of other men) it easily appeareth how
utterly unknowne this sea and passage in those times
was. But our Countrymen that in this age of ours
have discovered it, doe make another description
thereof, and tell us of heapes of yee like Mountaines,
floting up and downe that most dangerous sea, and
how sometimes the ships are hemmed in and com-
passed about, with these yeele moveable hills, whereof
Tacitus can tell vs nothing, which is also an argu-
ment of such ages ignorance of this Ocean: but how
peril-

perillous indeed it is, our owne Countrey men can best testifie, by the lamentable losse of Sir *Hugh Willoughbie*, and all the men in his two ships, who in the first attempt of the discovery therof, were in the moneth of *October* in the yeere of our Lord 1553. frozen to death, in the haven called *Arzina* in *Lapland*. And now for all this, if any will have our ancestors to have had such wonderfull strange fortune, as to have escaped these and other Sea dangers, then might they lastly have passed Southerly, downe betweene *Normay* and *Scotland*, and so come into the *German Ocean*.

R. Hakluyt in
the English
Navigations,

But if by the way of *Mare Magiore*, and so downe through *Helespont*, into the *Mediterraneum Sea*, by which Sea the supposed commers from *Macedonia* might also take their course, then passing all the length of the *Mediterraneum Sea*, they must have come to the straight of *Gibraltar*, and have passed it, and then have coasted about the Westerne and Northern sides of *Spaine*, and in fine through our narrow Seas have come (as is aforesaid) into the *German Ocean*, and so have arived in some maritime part of *Germany*. Of both these courses, the latter (if any of both might be held likely) must needs in all mens judgement seeme the likelier, because the other is so farre about by the North, so extreame cold, and hath longest remained undiscovered.

Now what great difficulties their so faire coming by Sea must needs carry with it, be it by the one way, be it by the other, will well appeare when they are rightly considered, to make the journey more unlikely to have bin by water, then it hath bin

shewed to have been by land: for where in such long foregoing seasons was there such knowledge in the art of Navigation, seeing the use of the Sea compasse, and right skill of sayling was not then knowne: the first use of the compasse being as *Francisco Lopes de Gomara* saith, found out by an *Italian* (whose name as some say was *Flavio*) now 300. yeeres past: the which *Italian* was of *Malphi* not farre from *Naples*. And as *Ortelius* saith, albeit this *Italian* found out the use of the compasse, yet was it used but for eight winds, untill by some of *Bruges* in *Flanders*, it was afterward brought unto thirty and two. Such then as in old foregoing seasons used to make sea-voyages, were faine to passe in small vessels, all along by the shore sides, and within the sight of land, being often forced to lye attending at the Sea port and creeks, for convenient winds and tydes; and this manner of seafaring was the cause, that the ships which *Hiram* King of *Tyrus* sent with his Sea-men and the servants of King *Salomon*, for gold of *Ophir*, were three yeeres on their voyage. They passed downe the *Red Sea*, & so up Eastward all along the land coast unto *India*, which was heretofore as saith *Iosephus* (in the second Chapter of his eight Booke of the antiquities of the *Jewes*) called *Ophir*.

He that shall then consider of this voyage, downe *Mare Rubrum* unto *India*, or the gold-land of *Ophir*, and of the voyage of our ancestors downe *Mare Magiore*, through *Helespont* into the *Midland-sea*, or for more nearnesse to take it from *Macedonia*, as some will have it, unto that maritime part of *Germany* where they are said to have seated themselves, shall find no

great

Sea compasse
when first in-
vented.

Ab Ortelius.

Sea compasse
by some of *Bruges*
brought to
32. winds.

Voyage of the
ships of King
Hiram.

India sometime
called *Ophir*.

great difference in the greatnes of the distances. And seeing the ships of *Hiram*, which may be accounted to have gone their voyage in a yeere and a halfe, and in like space to have returned, may be thought by former trade to have been thereunto accustomed, much longer time for such an extraordinary and unacquainted voyage of our Ancestors, with a farre greater number of small vessels, for the transport of so many people, both men and women (as were to goe seeke themselves a new habitation) and much more store of necessary provision, must needs be required, then for that of the others.

It is further to be noted, that at the straight aforesaid there are two mighty Mountaines, the one in *Andaluzia*, which is called *Gibraltar* whereof the straight taketh name: the other in *Mauritania*, and called *Abyla*, the which two Mountaines were heretofore called the two Pillers of *Hercules*; and here all Antiquity was wont to reckon the last Western limit of the World. And neither *Hercules* himselfe who navigated through the *Mediterraneanum Sea*, even unto that place, (and of whom for that cause the two Hills had that appellation) nor any other, durst ever passe further, and therefore it was a custome among Saylers ariving safely at the Ile of *Gades*, which is at the point of the said straight, to pay their vows by offering sacrifice of thanksgiving in the Temple of *Hercules*, for their safe arrivall to that most remote place of the Earth.

True it is, that before the time of *Ptoleme*, the Isles of the *Canaries* called them the *Fortunate Islands*, which lie without the straights but downeward to the South,

were discovered: but seeing no man durst go without the straight either about discoveries or ought else; we may rather thinke, yea and that with good reason, and probability, that they were discovered by some Fishermen that might easily from the coast of *Africa* over against them, finde them out, seeing they lie so neere unto the said coast.

And yet notwithstanding what hath here been said, our supposed Ancestors that in those dayes could neither be good Cosmographers, nor skilfull Navigators, must yet be thought first to have passed the whole length of the *Mediterraneum Sea* from the East to the West, and quite to have put downe *Hercules*, by adventuring to passe soorth at the straight aforesaid, and much more by passing all the west coast of *Spaine* and *Portugal*, from the South to the North, as also the cape of *finis terræ*: and then to bend their course to the North-east, and so through our channel, as hath bin said, to come into these maritime parts of *Germany* & yet to receive such iniury that all Antiquity should silence so brave, and aduenterous a journey as so many difficulties (as have bin recited) must needs make it to be their hap hath surely beene exceeding hard.

But admitting for all this that they came by Sea, by what way so ever, and missing in their journey of many other places to make their habitation in, arrived lastly in some maritime place of *Germany* or *Cimbri-ca Chersonesus*, how is it likethat so populous and ever warlike a people as the Germans, such as alwayes were apt to enlarge their owne limits, and to invade many other potent Countries, would admit strangers to invade theirs, and to dispossesse them of a good part thereof

thereof. And if any man should thinke that those parts of *Germany* were not then peopled, he is deceived, for the learned *Genebrard* saith, that in long time past, people did more covet to inhabit towards the Sea coasts then farre within the Land: and this in reason is most likely so to have beene, because they thereby might come to enjoy the commodities of the Sea, as wel as those of the land: and therefore they came not unto an unpeopled place, and so could not attaine to any such especiall habitation, without fighting for it; but must be sure to be a long time in warre before they could be left unto quiet possession; and such warres, and upon such an occasion (as is an invasion made by strangers) could never be cleane rooted out of the memory of posterity.

Genebrard.

Sea coast more
of old time in-
habited then
the inlands.

Moreover vulger tradition would have reckoned them strangers, their language also would have beene altogether different, and lightly some of the places which they came to possesse, they would have nominated according to places in the Country where they had had their old habitation, as such as come from far to have new residences else where, are commonly wont to do. Yea, and that which is more, their Idols and *Pagan* rites, and Religion would have beene different from the other Germans, whereof it is like one or other would have kept memory, but their Idols are knowne to have bin *Tuisco*, *Thor*, *Woden*, *Friga*, *Seater*, and such others as had the other Germans, *Danes*, and *Swedens*, (all anciently one Nation) whereof more shall be spoken in the next Chapter.

Thus much may suffice to shew the unlikely-hood or rather impossibility of the supposed coming of

Tacitus in his
descrip. of
German;

our Saxon Ancestors from elsewhere into *Germany*. And now will I returne unto *Cornelius Tacitus* a most credit-worthy writer, to see what his judgement is of their being or not being originally Germans, seeing it is in this case very allowable, he having so long agoe so diligently labored to be well acquainted both with the Country, and people of *Germany*.

His judgement then (as may appeare by his owne words here set downe) is, that the Germans are home-bred, and the naturall people of their Country, and not mixed with others, comming from other places; for that such as in former times did seeke new habitations, did come by sea, and not by land, and their huge and spacious Ocean being as (sayth he) I may tearme it different from ours, is seldome navigated by our men, for besides the perill of such a rough and unknowne sea, who unlesse *Germany* were his native soile, would leave *Asia*, *Africa*, or *Italy*, to goe plant himselfe there: the Country of it selfe being rude, and the ayre unpleasant, &c. The same Author within some few lines after, declared his judgment againe, saying thus, I am of opinion with them (that thinke the people of *Germany* not altered and changed by joyning with other Nations, but have continued their owne true and pure Nation like unto none but themselves.

And this surely of this worthy Author was very judiciously spoken, after that himselfe (not being content to take reports by retaile) had made most diligent & curious enquiry, to be best thereof informed. And indeed after all examinations of divers opinions of the *Saxons* name, and originall, I finde that divers learned Germans of our time doe plainly say, that there is no other

other account to be made of the Saxons then of the other people of the German Nation, and with them in this opinion (as is noted before) the great antiquary and excellently learned *Iussus Lippius* doth fully concur.

Neyther is it of moment to thinke our ancestors ^{Safones} came out of *Asia*, because *Ptolemey* giveth the name of *Safones* to a people inhabiting in *Scythia*, not farre from the Mountaines of *Imani*; for if neames of name were a sufficient argument, then might the *Suebi* a most ancient people also of *Germany*, be said to be descended from the *Suebi* of this afore said very part of *Asia*, seeing they, and those of *Germany* are noted by *Ptolemey* without the difference of any one letter, and yet is his orthography different (by so much as it is) betweene the *Saxones* he noteth for a people of *Germany*, and his *Safones* of *Asia*. And so might in like manner the *Samnites* which he placeth in *Gallia*, be of the *Samnites* or *Sanmites* in *Scythia*. And it may so be said of sundry the like; yea some peradventure might imagine all the *Germans* (because of some nearnesse of name) to be descended from the *Garamants* of the inferior *Libia* in *Africa*.

It is seldome or never scene (as before I have noted) that strangers do call either other people, or other places as the people inhabiting such different places, do call themselves: and daily experience doth witnes this, even in such as are the nearest neighbours one to another, as for example, the *Germans* albeit they border upon the *Italians*, do not vsually so call them, nor yet their Country *Italy*, but do terme them *Allemaings* & their Country *Allemaingland*. He that we call a *French*.

No Nation
doth call one
another as
each callen
it selfe.

man called himsef *Francois*. He that we call a *Spaniard* calleth himsef *Espannol*. He that we call a *Welshman*, calleth himsef *Cymbro*, and contrariwise none of all these doe call us as we call our selves, nor none of them like other. For a Frenchman calleth an Englishman *Anglois*, the *Spaniard* calleth him *Ingles*, and the *Welshman* calleth him *Saïson*: and therefore there is no doubt to be made, but *Ptolemey*, and other Writers have much varied from the very right appellation both of people, and places; and the more, by how much more they lived in distance from them, all which may surely argue the ground to be most unsure, of deriving people of one part of the world through shew of nearenesse of name, from the inhabitants of another part thereof, and those also very far each from other.

Having now as I trust given the Reader sufficient satisfaction in this matter, & left him to beleve that our Saxon Ancestors were meerely, and originally a people of *Germany*, it followeth then to shew what an highly renowned, and most honourable Nation the Germans have alwaies beene, that thereby it may consequently appeare how honourable it is for Englishmen to be from them descended. For manifestation whereof I will first set downe, what things proper unto them, doe especially make them a most noble Nation in the sight of all the world, and then will I shew the reports, and testimonies which antient Authors of other Nations doe give them.

Why the Germans are a most noble Nation.

I.

The first therefore, and most memorable, & worthy of most renowne, and glory, is, that they have beene the onely, and ever possessors of their Country, to wit,

wit, the first people that ever inhabited it, no antiquity being able to tell us that ever any people have dwelt in *Germany* save onely the Germans themselves, who yet unto this day doe there hold their habitation.

Germans the continued possessors of *Germany*:

Secondly, they were never subdued by any, for albeit that the Romans with exceeding great cost, losse, and long trouble, might come to be the commanders of some part thereof; yet of the whole never, as of *Gallia*, *Spain*, and many other countries else, they were.

Germans never subdued by any.

Thirdly, they have ever kept themselves unmixed with forraigne people, and their language without mixing it with any forraigne tongue.

Germans not their language mixed,

In all which three poynts of greatest nationall honour, I doubt whether any people else in the world can challenge to have equality with them.

And for their further honour it is to be considered, that they have not onely bin the ever keepers of their owne Country, meane while so many other Nations of the world have beene transposed, and forced to flie from one region to another, and subjected to the irrecoverable losse of their nationall names; languages, and habitations, but many most warlike troops have gone out of *Germany*, and taken possession in all the best countries of *Europe*, where there of-spring even to this day remaineth. As first for example sake to begin with the Saxons the ancestors of our noble English Nation, who came and tooke possession of *Lotharing* the best part of *Brittaine*, and left unto it the name of *England*, which unto this day, with daily increase of honour, it still enjoyeth.

English-men issued from the Germans.

The Franks in like manner a people of *Germany*, (much about the time that our Saxon ancestors came

into *Brittaine*) entred into *Gallia*, under their Duke or King called *Faramand*, and of these *Frankes*, it came afterwa^td to be called *France*, and the people *France-men* now of us *Frenchmen*, (as elsewhere hath beene touched) and to these the ancient *Gauls* were forced to give place, and glad in the end to joyne in amity with them, whereby of two Nations, they became one, and do now remaine knowne to the World under the name of *Frenchmen*.

French men
first issued fro
the Germans.

The Longobards in like sort being a people of the Northerne parts of *Germany*, by occasion of an extraordinary famine in the time of *Swino* King of *Denmarke*, as *Crantzins* testifieth, (through the counsell, and aduice that was given by a woman) were by lot sent forth of the Country, about the yeere of our Lord 384. and at the last attained unto the possession of the best part of all *Italy*, which after them do yet retain the name of *Lombardy*.

The people of
Lombardie is-
sued from the
Germans.
Crantzins li. 1.

The *Goths* and the *Vandalls*, being also a people of the septentrionall parts of *Germany*, did not onely display their banners, and made themselues to be dreaded in *Italy*, but in *Africa* also, and comming into *Spaine*, did there establish the successive seats of many Kings: & from the blood, and descent of the said *Goths* both the King himse^lfe, and many of the greatest nobility at this present in all *Spaine*, are descended, and the surnames of *Guzman*, *Manryc*, *Mendoza*, *Albuquerque*, and *Enriques*, with sundry other of Germane found, and signification doe accordingly argue the originall of such families. Yea the names of *Catalopia*, which right should be *Gotholonia*, and *Andaluzia*, which is otherwise *Vandaluzia*, Provinces taking ap-
pellation

Nobility of
Spaine issued
from the
Goths.

appellation of the *Goths*, and *Vandals* doe hereunto also yeeld prooffe.

The Normans likewise comming from the Northern parts anciently of *Germany*, obtained in *France* the possession of *Newstria*, which of them tooke afterward the name of *Normandy*, from whence some of them not long after came into *England*, but of this because it more concerneth us, then the others, more shall be spoken in the sixth chapter, and therefore the lesse in this place. Thus have we here seene the Germans leave places unto their posterity to inhabit in, in *Italy*, *Spain*, *France*, and *Brittaine*, where unto this day they remaine, as the true witnesses of the great actions of their most victorious, and noble ancestors, Let us now see by the report of ancient Authors, and such as were strangers unto them, of what honour esteeme, and worthinesse they were in the sight of the world, in those their elder yeeres.

Normanes
issued from the
Germans,

Testimonies of
Ancient Authors of the
worthinesse of
the Germans.

Aristotle saith, that the Germans used to take their new borne children, and to dive them in rivers, as well to make tryall of their strength, as to begin to enure them unto hardnesse, which thing *Gallen* also witnesseth, and therefore *Claudius* sayth: *Nascens explorat gurgite Rhenus*, that is, The streame of the *Rhene*, doth try the new borne babes, and they are mistaken that report this custome of putting little children in water, to have beene to disorne the base borne from the legitimate, for the Germans of all other nations had least cause to seeke any such way of triall, adultery being very rarely found among them, but it onely was, as is aforesaid, to enure them to hardnes, & to endure the water betimes, for that (as a thing very

Polir. lib. 8.
Gallen.

Claudius.

gained

F 3

necessary

*Dion.
Herodote.
Cesar,*

Seneca,

necessary for souldiers) they were in their tender yeeres taught to swim, whereby in time they were able as both *Dion*, and *Herodote* doe report, even armed to swim over rivers: and *Cesar* sayth that this Nation did endure hardnesse, even from their tender yeeres, *Seneca* also sayth, that they taught their little boyes to mannage the pike, having small Iavelings made for them of purpose: and they did use to lay their children among their armour in the Campe, it being a sport unto the infants to see the glittering of the armour, &c. Moreover the sayd Author censureth them to take their onely delight in bearing armes, as being thereto borne, and thereto brought up.

*Tacitus in descr.
Germ.
Julian.*

Cesar biting at them, called them a perjured, and dissembling people, but who can expect better then a bad report at his enemies hand, his ambition was more daunted in the meddling with them, than with any other Nation whatsoever, and that his calumniating them may the more appeare to bee of malice, one of his owne Nation who lived among them, and knew their conditions better than he, doth report of them the cleane contrary, saying, that they were without fraud, and subtilty, yea one of *Cesars* owne successors in the *Romane* Empire, sayth plainly that he had learned by experience, that this people could not flatter, but conversed simply, and plainly with all other Nations.

*Dionysius.
Arrianus.*

By the report of *Seneca*, in *lib. de ira*: no Nation more courageous then the Germans.

Dionysius, and *Arrianus* doe call them a martiall, and a warlike people. And *Seneca* doth excellently praise them, not letting to say, that there is no Nation more courageous then the German, none more ready to give the onser on the enemy than they, they being

being a people naturally given to warre.

Iosephus saith, that when the Emperour *Cajus Caligula* was murdered by *Chereus*, and others, the first In lib. 39 de antiq. Iudæ. that got knowledge thereof were the Germans, a troope of men chosen out of the Dutch Nation to be the Emperours guard, whereby is to be noted what great trust, and confidence was reposed in that Nation, when Princes so long agoe (as both in *Italy*, *France*, and other places they have since continued) Princes antiently guarded by Germans. did chuse them for the men to whom they committed the safety, and conservation of their owne persons. And *Chereus* afore sayd having killed his Prince, was by the said Princes guard of Germans, presently killed himselfe. *Iosephus* also writeth that at the buriall of Libro 17. de Ant. Iudæor. *Herod Ascalonite*, first followed his owne servants, then the *Tharses*, then the *Germans*, and after the *Germans* the *Gauls*, &c. And in commendation of the worthines of the *Germans*, in another place he sayth thus. They are big, and strong of body, and use to stand in the fore-front of the battell, and to receive the first encounter of the enemy, for their presence where they were, brought good speed, and furtherance. And of such resolution they shewed themselves, that *Appian* reporteth them to be the contempters of death, which he sayd to proceed, of a conceived hope of returning to life againe. Yet seemeth not their resolutions in affaires of waight to be done without advisement, for *Tacitus* sayth of them that they deliberate when they cannot dissemble, and resolve when they cannot erre, and because this Author is better acquainted with their antient carriage than any other, I must therefore make him a more ample

witnesse of their worthinesse, albeit it were even in such an age as they could be reputed no other than barbarous, seeing they then wanted the knowledge of letters, and consequently of right civility and yet taking them as they were, thus of them hee speaketh.

*Tacitus in de-
script. Ger:
Germans used
to goe singing
to the warres.*

They goe singing to the warres, and have certaine verses by singing of which, they encourage themselves. The women do carry such necessary things as serve for the preparation of their husbands and childrens nourishment. When they come to ioyne battell, it is a dishonour, to their Prince to be overcome

in valour, and to his followers not to goe so farre in
 "prowesse as their Prince. To returne alive from that
 "battell in which his Prince is slaine is a perpetuall reproach, and infamy, it being the most principall
 "point of their oath to defend, and maintaine him, and to ascribe their owne exploits to his glory, and honor.

The old Germans obliged themselves by oath to defend their Prince.

Princes do fight for victory, and their followers for the Prince. They go when they are hurt to their mothers, and wives, who over-view, sucke, and dresse their wounds carry them meat, and encourage them to stand to it: yea it is reported that some battels being
 "even ready to be lost, have beene by the womens
 "earnest prayers, exposing their bodies to the danger,
 "and by shewing how neere at hand their captivity was,
 "recovered againe.

"If any in battell doe lose his shield it is reputed
 "the greatest offence, and disgrace, and many which in
 "battell have saved themselves by flight, have afterward for the very shame thereof hanged themselves.
 "And here hence may have proceeded that which S.

Clement

Clement, and *Eusebius* write, that many of the Germans did subdue gluttony with an halter. But to returne againe to *Tacitus*, and for an upshot in praise of the noble Germans admirable courage, let us heare him say, That the *Romans*, were two hundred, and ten yeeres about the conquering of *Germany*, * in which time there were many losses on both parts, but neither the *Samnites*, nor the *Carthaginians*, nor the *Spaniards*, nor the *Gauls*, nor the *Parthians*, so often troubled them. And therefore was it truly reported of the Germans, that there was never any that medled with them, that repented it not. Yea so great was the deserved glory, and renowne of their valour, that other Nations, to wit, the *Treveri*, and the *Nervij*, did ambitiously seeme to have their beginning from the Germans, as though (saith *Tacitus*) by this glory of blood, they should be unlike, and differ in cowardlinesse from the *Gauls*.

* And yet conquered it not neither.

And now touching their honesty of life, a rare thing among Pagan people (for such they then were.) *Cesar* himselfe reporteth, that the youth of *Germany* were not given to the lusts of the flesh: the Germans accounting it a thing most beastly to have the company of any woman before she came to the age of twenty yeeres. And *Tacitus* shewing their great continency sayth, that Matrimony is severely observed among them, and that of all barbarous people, they onely did content themselves one man with one woman, except some very few which not for unruly lust, but for their Nobility sake were sued unto, for sundry marriages. Adultery is seldome committed in so populous a Nation, and the punishment for it: incon-

The old Germans of all other people contented themselves one man with one woman.

» tinently inflicted at the best liking of the husband,
 » &c. It is very commendable among them that onely
 » virgins doe marry, and that onely once, and the man
 » the like, contracting thus with the hope, and desire of
 one wife, &c. No man laugheth at vices. Good man-
 ners are of greater authority, and force among them,
 than elsewhere good lawes. A rare commendation
 surely of such a people as the Germans then were: I
 omit sundry other things very praise-worthy among
 them, and especially their most free, and bountifull
 hospitality, the like whereof was no where else to be
 found.

Good man-
 ners, of what
 force among
 the Germans,

Hospitality, no
 where like to
 that of the
 Germans,

Loe here the testimony of sundry antient, and ap-
 proved Authors, of this most antient, honourable, and
 wide-renowned people, the true, and most worthy an-
 cestors of Englishmen, who in those former ages not
 being to be otherwise accounted of, but as uncivill,
 and barbarous, when even at the hands of meere
 strangers they required so great praise, their incivility
 appeareth to have beene such that it might have given
 great example of civility to all the rest of the barba-
 rous Nations of the world beside. And whereas *Ta-
 citus* in some things, describing the rudenesse of the
 people (which is not to be marvelled at, considering
 their want of learning) doth also shew the Country
 to lie in a manner waste, unpleasant, unmanured, wild,
 woody, and sterill, and not replenished with faire, and
 beautifull buildings, as the greatest part of the world
 was not in those dayes; the change of all this in the
 since-succeeding ages hath growne to be marvellous
 great: for long before these our latter ages the Coun-
 try hath beene brought to be very fertill, the ground
 for

Germany de-
 scribed as it
 was of old
 time.

for tillage in some places of the East part thereof being so spacious, and so great, that the husbandman going forward with his Plough in the morning, doth never returne backe againe till it be mid-day: so making in his whole daies worke, but two ploughed furrowes; one in his going forward, the other in his returning backe.

Two ploughed
furrowes a
whole daies
worke in Ger-
many.

It yeeldeth also great store of good wine, and is replenished with numbers of most faire, and flourishing cities. The mynes (whereof *Tacitus* seemed doubtfull) doe deliver gold, silver, copper, and all other metals: yea the rivers doe yeild gold, in the sand on their shore sides. And as touching the knowledge of the people, what learning or skill is there among men that they exceed not in? It is a meere imaginary supposall to thinke that the temperature of the ayre of any region doth make the inhabitants more or lesse learned or ingenious, & such as so perswade themselves are therein undoubtfully deceived: I do confesse that certaine nations have certaine vertues, & vices, more apparantly proper to them than to others, but this is not to be understood otherwise to proceed, than of some successive or heritable custome remaining among them, the case concerning learning, and science being far different: for where was there ever more learning, and science than in *Greece*, & where is there now in the world more barbarisme? What most excellent learned men, & great Doctors of the Church, hath *Africa* brought forth, as *Tertullian*, *Optatus*, *Lactantius*, *S. Cyprian*, and *Saint Augustine*? and with what learned men is *Africa* in our time acquainted? Contrariwise in the flourishing daies of the Romanes, how utterly with-

People not in-
genious accord-
ing to their
Country ayre.

our the knowledge of letters, sciences, and arts, were the Germans, and how doe the Germans now a daies flourish in all learning, and cunning. As in the well-speaking science of *Rhetoricke*: The truth-trying *Logicke*: The perfect *Arithmeticke*: The righteous *Geometry*: The high-reaching *Astronomy*: and the health-restoring *Physicke*: with all other most profound learning, and excellent sciences. And in the knowledge of the Emperiall lawes, the Germans may rightly challenge the first place.

A heaven of
silver,

Sundry most rare inventions have had their originall, and birth among them. Whereof the noble Art of Printing, and the use of Artillery, are of most note. In handy-workes they have done most admirable things, such for example as was the heaven of silver, which by *Ferdinand* the Emperour, was sent unto *Solimán* the great Turke, wherein all the Planets had their severall courses, where the one *Sphere* moved swiftly, and the other slowly: where the Sunne held his ordinary course through the *Zodiac*, where the Moone at her due seasons appeared in her newnesse, fulnesse, increasing, and decreasing, according to her just course. This peece of worke was borne by twelue men; set in frame, and unframed againe in the presence of the Emperour, by him that had made it: who also made a booke containing the manner how to keepe the same in due order: and of this most rare, and wonderfull peece of worke, *Iovius Sabellicus*, and the French Poet *Bartas*, doe make mention.

An Eagle of
wood made to
flye.

Moreover by a German, named *Ioannes de Montenegro*, vulgarly *Contingberg*, was an Eagle made of wood, with such wonderfull art, that flying out of the

the hand of the maker thereof, it flew after the Emperour a long way, even unto the gate of the City of *Norinberg*. What would *Tacitus* now say, if he were alive, and did behold so great an alteration, and change in this people? both in learning, and cunning; but most of all to see the Seat of the Romane Empe- Seat of the
Emperour in
Germany.
rour placed in *Germany*, and the Emperour himselfe to be a German, yea the Emperiall dignity (the greatest temporall state of the world) to have continued in that nation, and race, these 800. yeeres, *Charles the great* that first thereunto brought it, being a German by birth, and descent: borne at *Engelheym* two Dutch miles from *Magunce*, and speaking the German tongue, as his owne proper language.

True it is, that as all Nations have their imperfections so have the Germans theirs, and that of an old and ill continued custome, for *Tacitus* forgetteth not to note unto us, that they thought it no dishonour to drinke day and night: and yet was it in those dayes the lesse marvell, seeing *Pliny* complaineth that drunkenness raigne throughout the world. And strange it is that *Athenaus* reckoning up the Nations given Plinius.
to that vice omitteth the Germans; whereby it may be supposed that he accounted them sober in respect of the Grecians, and others. This ancient, and habited vice is among them of late yeeres much decreased, but in truth they have had good leasure long since wholly to have left it, though in great likelihood, their bordering neighbours the Italians, and Frenchmen, have not in their hearts greatly wished they should. Drunkennesse
beginning to
be well left
among the
Germans.

Thus having briefly shewed both that our An-

cestors the Saxons were a people of *Germany*, as also the honour as well antiently as modernely of that great, and noble Nation, equal in honour to the chiefe, if not before all Nations else of the world (the poynts rightly considered, and to be seene in them that most truely declare the honour of Nations) our noble English Nation, doubtlesse from them descended, shall not need in all involved obscurity, and uncertainty, elsewhere to seeke their originall (only for the desire of far fetching it) being from no where able to derive it more cleere, nor no way more honourable.



OF

33

OF THE ANTIENT MANNER OF LIVING OF OVR

Saxon Ancestors. Of the Idols they adored

while they were Pagans: and how they grew

to be of greatest name, and habitation of any

other people of *Germany*.

The third Chapter.



Having treated in the fore-going Chapters of the originall, the name, and the habitations of the old Saxons, it is requisite that I now speake of the customes, and rites, which they observed, as also of the reputation, and greatnesse, they have growne unto in their Country of *Germany*. Partly gathered out of the writings of sundry learned Germane authors: partly out of old bookes, and records in the *Teutonicke* tongue, and supplied by observation of sundry things, which long tradition hath reserved in their posterity.

First then as touching their antient condition, and manner of life. They were a people very active, and industrious, utterly detesting idleness, and sloth; still seeking by warres to enlarge the bounds of their owne territories: fierce against their enemies, but conversing together among themselves in great love, & friendlinesse, an especiall cause of the augmentation of their prosperity. They had (as elsewhere I have noted) before the time of Christ, long, and great warres with the *Danes*, & especially about the country of *Cimbrica Chersonesus*, which the *Danes* usurped from them, and

Ancestors of
Englishmen
described.

Our Ancestors
delighted in
warre, and
hunting.

albeit they were not then equall unto them either in force or fortune, they did nevertheless so dispose of their vttermoſt ability, that even by meeke valour, and maine force of armes they attained unto their deſired habitation, and reſoſe. And when it ſo fell out that they had no warres, then was their greateſt exerciſe, and dilight in hunting.

Description of
our Anceſtors.

They were ordinarily tall of body, very faire of complexion, free, liberall, & cheerefull of mind, and in deportment, of a comely, and ſeemely carriage. They wore long haire even unto their ſhoulders; and it was ordained among them that a man might not cut the haire of his beard, untill ſuch time as he had eyther ſlaine an enemy of his Country in the field, or at the leaſt taken his armes from him. The men wore coats with ſide ſkirts, all garded, or bordered about, and the better ſort had their borders beautified with Pearle; the others with ſundry colours, and ſo in like manner had the women: ſome ſay their apparell was of linnen, but I doe not find it generally ſo to have bin: both men, and women did uſe to weare cloakes, and their ſhoes piked, and bowed with ſharpe poynts up before.

M. Varnenien.

They uſed long ſpeares, and alſo holbards. Their ſhields were ſhort, and he that hapned to loſe his ſhield in battell was barred, and kept from being preſent at the ſacrifices vnto their idols, and many for the very ſhame, and anguiſh thereof deſtroyed themſelves. The croſbow they had in great uſe, and that in warre. Their ſwords were broad, and bowing, ſome- what according to the faſhion of a ſithe, as before in the firſt chapter. I have already ſhewed, they alſo uſed to carry hatchets, which they called bills, and whereof

Weapons of
the old Saxons

we yet retaine the name of bill, but they had short
 steeles, and these they could throw very forcibly, and
 right, both at their enemies in warre, and at wilde *Iohannes Po.
marin.*
 beasts in hunting: and they alwaies kept their wea-
 pons very faire and cleane.

Four degrees of people they accounted to bee
 among themselves; the first were **Edel**, that is to say,
 noble, or gentle: the second were **fritod**, that is,
 free people, to wit, free borne, and of free parents: the
 third were **fritgetaten**, that is to say, letten-free, or
 manumysed: and the fourth were **Eagen**, that is,
 owne, or proper, to wit, bond, and each of these sorts
 by his ordinary custome did commonly marry in his
 owne degree. But if any, of any the inferior degrees did
 through his vertues deserve well, or by honest industry
 attaine unto riches, enabling himselfe thereby to assist
 the Common-wealth, he was then advanced higher. *Iohannes Po.
marin.*

They suffered not their lands to descend to the el-
 dest sonne onely, but unto all their male children, and
 this custome the Saxons that afterward came into
Brittaine, did there also observe; whereof there yet re-
 maineth memory in the Province of *Kent*; in the cu-
 stome now corruptly termed **Gavelkind**, but should
 be according as antiently it was, **Give all kind**, which
 is as much to say, as give each child his part. *Custome of
Gavelkind.*

The children were commonly nursed by their owne
 mothers, and it was accounted a great shame for a
 mother to put her child forth to nurse, unlesse it were
 upon some necessity: they holding it among them
 for a generall rule, that the child by suckling a strange
 nurse, would rather encline unto the nature of her,
 than unto the nature of the owne father or mother. *Mothers the
most naturall
nurses to their
owne children.*

If cytlier wife or maid were found in dishonesty, her clothes were cut off round about her, beneath the girdle-stead, and she was whipped, and turned out, to be derided of the people. *S. Boniface* an Englishman, and Archbishop of *Magunce*, in an epistle which he wrote unto *Ethelbald* king of *Mercia* (wherein he reproveth him for his uncleane life) declareth the punishment for such offences, to have beene among the old Pagan Saxons, farre more severe than is here set downe.

Ages counted
by Winters.

They began their important busines according to the course of the Moone, to wit, with the encrease, and not with the wane. They did count time by the nights whereof we yet retaine our saying of sennight, & fortnight, for seven nights, and fourteene nights, more usually yet so speaking, than saying seven dayes, or fourteene dayes. The ages of their owne lives they alwayes counted by Winters; and the reason why they used this seemeth to have bin because they had overpassed so many seasons of cold, & sharp weather. And by winters they also counted their tearmes of yeeres.

They used to engrave upon certaine squared sticks about a foot in length, or shorter or longer as they pleased, the courses of the Moones of the whole yeere whereby they could alwaies certainly tell when the new Moones, full Moones, & changes should happen; as also their festivall daies; & such a carved sticke they called an **Al-mon-ayht**, that is to say, **Al-mon-heed**, to wit, the regard or observation of all the Moones; and here hence is derived the name of **Almanac**.

The signification of *Almanac*.

Our old names of the twelve moneths of the yeere.

For the twelve moneths of the yeere they had such names, as the nature of their seasons did aptest require; for the names which wee now call them

by.

by, we have in after-time borrowed from the French, and Latin, they having bin unto our ancestors wholly unknowne.

The moneth which we now call *January*, they called **Wolf-monat**, to wit, **Wolf-moneth**, because people are wont alwaies in that moneth to be in more danger to be deuoured of Wolves, then in any season else of the yeere; for that through the extremity of cold, and snow, those ravenous creatures could not find of other beasts sufficient to feed upon.

They called *February* **Sprout-kele**, by **kele** meaning the **kele-wurt** which we now call the colewurt, the greatest **pot-wurt** in time long past that our ancestors used, and the broth made therewith, was there of also called **kele**, for before we borrowed from the French the name of *potage*, and the name of *herbe*, the one in our owne language was called **kele**, and the other **wurt**, and as this **kele-wurt**, or *potage-herbe*, was the chiefe winter-wurt for the sustenance of the husbandman, so was it the first hearbe that in this moneth began to yeeld out wholsome young sprouts, & consequently gave thereunto the name of **Sprout-kele**. This hearbe was not onely of our old ancestors held to be very good, both for sustenance, and health, but the ancient Romans had also such an opinion thereof, that during the 600. yeeres that *Rome* was without Phisicians, the people used to plant great store of these wurts, which they accounted both meat, and medicine: for as they did eate the wurt for sustenance, so did they drinke the water wherein it was boyled, as a thing soveraigne in all kinds of sickneses.

The moneth of *March* they called **Lent-monat**,

Length-
moneth.

that is, according to our now orthography, **Length-moneth**, because the dayes did then first begin in length to exceed the nights. And this moneth being by our ancestors so called when they received Christianity, and consequently therewith the antient Christian custome of fasting, they called this chiefe season of fasting, the fast of **Lent**, because of the **Lent-monat**, whereon the most part of the time of this fasting alwaies fell, & hereof it commeth that we now call it, **Lent**, it being rather the fast of **Lent**, though the former name of **Lent-monat** be long since lost, and the name of **March** borrowed in stead thereof.

Oster-monat.

They called **April** by the name of **Oster-monat**, some thinke of a Goddesse called **Goster**, whereof I see no great reason, for if it tooke appellation of such a Goddesse (a supposed causer of the Easterly windes) it seemeth to have bin somewhat by some miswritten, and should rightly be **Oster**, and not **Goster**. The winds indeed by antient observation, were found in this moneth most commonly to blow from the East, and East in the *Teutonicke* is **Ost**, and **Ost-end**, which rightly in English is **East-end**, hath that name for the Easterne situation thereof, as to the ships it appeareth which through the narrow seas doe come from the West. So as our name of the feast of **Easter**, may be as much to say as the feast of **Oster**, being yet at this present in *Saxony* called **Ostern**, which commeth of **Oster-monat**, their, and our old name of **April**.

Tri-milki.

The pleasant moneth of **May**, they termed by the name of **Tri-milki**, because in that moneth they began to milke their Kine three times in the day.

Weyd monat.

Vnto **June** they gave the name of **Weyd-monat**, because

because their beasts did then **wepd** in the meddowes, that is to say goe to feed there, and hereof a meddow is also in the *Teutonicke* called a **weyd**, and of **wepd**, we yet retaine our word **wade**, which we understand of going thorow watry places, such as meddowes are wont to be.

July was of them called **Heu-monat** or **Hey-mo-** Hey-monat.
nat, that is to say, Hey-moneth, because therein they usually mowed, and made their Hey-harvest.

August they called **Arn-monat**, (more rightly **barn-monat**) intending thereby the then filling of their barnes with Corne. Arn-monat,
or rather
Barn-monat;

September they called **Gerst-monat**, for that **barley** Gerst-monat.
which that moneth commonly yeelded, was anciently called **Gerst**, the name of barley being given unto it by reason of the drinke therewith made, called beere, and from beerlegh it come to be berlegh, and from berlegh to barley. So in like manner beereheym to wit, the overdeeking or covering of beere came to be called berham, and afterward barme, having since gotten I wot not how many names besides.

This excellent, and healthsome liquor, **beere**, antiently also called **Æl**, as of the Danes it yet is (beere, and æl being in effect all one) was first of the Germans invented, and brought in use.

October had the name of **wyn-monat**, and albeit Wyn monat.
they had not antiently wines made in *Germany*, yet in this season had they them from divers countries adjoining.

November they termed **wint-monat**, to wit, wind- Wint-monat,
moneth, whereby wee may see that our Ancestors were in this season of the yeere made acquainted

with blustering *Boreas*, and it was the ancient custome for Ship-men then to shrowd themselves at home, and to give over sea faring (notwithstanding the litle-nesse of their then used voyages) untill blustering *March* had bidden them well to fare.

December had his due appellation given him in the name of *winter. monat*, to wit, *winter-moneth*, but after the Saxons received Christianity, they then of devotion to the birth time of Christ tearmed it by the name of *Heligh-monat*, that is to say *holy. moneth*.

Some of the Germans in their severall Provinces did somewhat vary from the others, in some of these moneths appellations; and our ancestors came in time to leave these their old significant names, and to take, and imitate from the French, as is aforesayd, the names by us now used.

For the generall government of the Country, they ordained twelue Noble men, chosen from among others for their worthinesse, and sufficiency. These in the time of peace rode their severall circuits, to see justice, and good customes observed, and they often of course, at appoynted times met all together, to consult, and give order in publike affaires, but ever in time of warre one of these twelve was chosen to be King; and so to remaine so long onely as the war lasted; and that being ended; his name, and dignity of King also ceased; and he became as before; and this custome continued among them untill the time of their warres with the Emperour *Charles the Great*, at which time *Wittekind* one of the twelve as aforesaid a Nobleman of *Angria* in *Westphalia*, bore over the rest the name, and authority of King, and hee being afterward

Winter-
moneth,

Ancient go-
vernment of
Saxony.

Ioannes Poma-
rim.
Chro Sax.

Carolus magnus

afterward by meanes of the sayd Emperour converted to the fayth of Christ, had by him his mutable title of King, turned into the induring titile, and honour of Duke, and the eleven others, were in like manner by the said Emperour advanced to the honourable titles of Earles, and Lords, with establisment for the continuall remaining of these titles, and dignities unto them, and their heires: of whose descents are since issued, the greatest Princes at this present in Germany. And although it be here some little digression yet can I not omit, to note unto the Reader by the way, that about 120. yeeres after the Emperiall rule had remained in the posterity of the aforesayd Emperour *Charles the Great*. The Emperiall crowne, and dignity came by election unto a Saxon Pfince, who was the brothers sonnes sonne of this *Wittekindus*, here before named, and for the great pleasure he tooke in his youth in birding, was surnamed *Henricus Au-*
uceps, that is, *Henry the Fowler*. He was a very notable Prince, he first instituted the honourable exercise of iusts, and turnaments in *Saxony*, and gave shields of armes to sundry families.

King *Wittekind*
made a Duke.

Henricus Au-
ceps.

Pomarius chro.
Sax.

They had among them foure sorts of *Ordeal*, which some in Latine have termed *Ordalium*. *Ordeal* is here understood for due or right, *Deal*, for part, as yet we use it, so as *Ordeal*, is as much to say as due-part, and at this present it is a word generally used in Germany, and the Netherlands, instead of dome or judgment. These sorts of *Ordeal*, they used in doubtfull cases when cleere, and manifest proofes wanted, to try and finde out whether the accused were guilty, or guiltlesse.

Foure sorts
of Ordeal.

Speculum
Saxon. lib. 1.

*Æneas Silvius,**B Renanus.**Chro Saxon.**Johannes Po-**marius.**Cornelius Kila-**nus, and**others.**Kamp fight,**otherwise**written**Camp-fight.*

The first was by **kamp-fight**, which in Latine is termed *Duellum*, and in French *Combat*.

The second was, by Iron made red hot.

The third was, by hot water.

And the fourth, by cold water.

For the triall by **kamp-fight**, the accuser was with the perill of his owne body to prove the accused guilty, and by offering him his glove to challenge him to this tryall, which the other must either accept of, or else acknowledge himselfe culpable of the crime whereof he was accused. If it were a crime deserving death, then was the **Camp-fight** for life, and death, and either on horse backe or on foot. If the offence deserved prisonment, and not death, then was the **Camp-fight** accomplished when the one, had subdued the other, by making him to yeeld, or unable to defend himselfe, & so be taken prisoner. The accused had the liberty to chuse another in his steed, but the accuser must performe it in his owne person, and with equality of weapons. No women were admittred to behold it, nor no men children under the age of thirteene yeeres. The Priests, and people that were spectators did silently pray that the victory might fall unto the guiltlesse, and if the fight were for life or death, a beer stood ready to carry away the dead body of him that should be slaine. None of the people might cry, scricke out, make any noyse, or give any signe whatsoever, and hereunto at *Hall in Snewia*, (a place appointed for **kamp-fight**) was so great regard taken, that the executioner stood beside the Judges, ready with an Axe; to cut off the right hand, and left foot of the party so offending.

He

*Munsterus
libro tertio.*

He that (being wounded) did yeeld himselfe, was at the mercy of the other to be killed or to be let live. If he were slaine, then was he carryed away, and honorably buried; and he that slue him reputed more honorable then before: but if being overcome he were left alive, then was he by sentence of the judges, declared utterly voyd of all honest reputation: and never to ride on horse-backe, nor to carry armes.

The tryall by red hot iron, called *fire-ordeal*, was used upon accusations without manifest prooffe (though not without suspicion that the accused might be faulty) and the party accused, and denying the delict, was adjudged to take red hot iron, and to hold it in his bare hand, which after many prayers, and invocations that the truth might be manifested, he must adventure to doe, or yeeld himselfe guilty; and so receive the punishment that the law according to the offence committed, should award him. Fire-ordeal.
Vide 1^o lib. 4^o Ann. Boiorum. libro 4.

Some were adjudged to goe blind-folded with their bare feete over certaine Plough-shares, which were made red-hot, and layd a little distance one before another: and if the party either in passing through them, did chance not to tread upon them, or treading upon them received no harme, then by the Iudge he was declared innocent. And this kinde of tryall was also practised in *England*, upon *Emma* the mother of King *Edward* the Confessor, who was accused of dishonesty of her body with *Alwine* Bishop of *Winchester*, and being led blind-folded unto the place where the glowing hot irons were layd, went forward with her bare feete, and so passed over them; and being past them all, and not knowing whether she were

I

past

Trial of
Queen
Emma

past them or not, sayd, *O good Lord, when shall I come to the place of my purgation?* And having her eyes uncovered, and seeing her selfe to have passed them, she kneeled downe, and gave thankes to God, for manifesting her innocency by her preservation from being hurt. A much like tryall unto this is recorded of *Kunigund*, wife unto the Emperour *Henry* the second, who being falsely accused of adultery, to shew her innocency, did in a great, and honourable assembly, take seven glowing Irons one after another in her bare hands, and had thereby no harme.

Tryall of the
Empresse
Kunigund.

Hot water-
Ordeal.

The tryall called **hot-water-Ordeal**, was in cases of accusation as is afore sayd, of glowing iron, the party accused, and also suspected being appoynted by the Iudge, to put his armes up to the elbowes in seething hot water, which after sundry prayers, and invocations he did, and was by the effect that followed, judged faulty or faultlesse.

Cold-water-
Ordeal.

Cold-water-Ordeal was the triall which was ordinarily used for the common sort of people, who having a cord tyed about them under their armes, were cast into some river, and if they sunke downe unto the bottome thereof untill they were drawne up, which was within a very short limited space, then were they held guiltlesse; but such as did remaine upon the water, were held culpable, being (as they sayd) of the water rejected, and kept up. And to this day in some places of *Germany*, and also in the *Netherlands*, this kind of tryall is used for such as are accused to be Witches, who being cast into the water, with a cord fastened unto them, are sayd if they bee Witches in deed, to fleet upon the same, and

Tryall used
for Witches.

and in no wise to bee able to sinke into it.

These aforesayd kinds of **Ordeals**, the Saxons long after their Christianity continued, and in some of them the Priests which were present used some exorcismes, and sundry ceremonies, using also in all of them most earnest invocation unto God, as unto the most just Iudge, that it would please him by such way of tryall to make the truth apparant, that the innocent might be preserved from hurt, and the unjust justly punished. But seeing these terrible kinds of trials had their beginnings in Paganisme, and were not thought fit to be continued among Christians, at the last by a decree of *Pope Stephen* the second, they were utterly abolished.

Ordeals abolished by Pope Stephen.

But now to retaine againe, to the more ancient state of our Saxon ancestors, to wit, before there Christianity, whereof I here intended to speake: true it is, that they lived according to the law of nature, and reason, wanting nothing but the knowledge of the true God, for they adored Idols, and unto them offered sacrifices, yea they worshipped Planets, Woods, and Trees, and tooke great regard when they went to battell, unto the neighings, and cries of their horses, as also unto the flight, and noyses of birds, thinking them presages or fore-tellings of their good or evil fortune, and unto this angury of fowles, the Germans more than all other Nations were generally addicted; and as *Iosephus* writeth, a German souldior presaged unto *Hirod Agrippa*, by an Owle, which he saw over his head, that he should bee a King. They also used to presage by certaine lots made of little sticks, cut from fruit-bearing trees, squared

Idolatry of the old Pagan Saxons.

and carved with characters or marks upon them, which their Pagan Priests after invocations unto their gods, did cast at adventure upon a white spread-forth garment, and according to the falling of these lots, that is, by the charactred sides lying upward or downward, they foretold their fortune.

As touching the Idols which our Saxon ancestors adored, they were diverse, and those not such as the Pagan Romans were wont to adore, but Idols of their owne, as the Romans had theirs. For with the Idols onely proper to the Romans, they were unacquainted before the coming of the Romans into *Germany*, albeit some Authors have interpreted some of their Idols to have beene such, as among the Romans were called by other names, whereof I shall take occasion to speake more anon. Of these though they had many yet seven among the rest they especially appropriated unto the seven dayes of the weeke, which according to their course, and properties I will here, to satisfie the curious Reader, describe, both in portrature, and otherwise.

First then, unto the day dedicated unto the especiall adoration of the Idoll of the **Sun**, they gave the name of **Sunday**, as much to say, as the **Sunday**, or the day of the **Sun**. This Idoll was placed in a Temple, and there adored, and sacrificed unto, for that they beleaved that the **Sun** in the firmament did with or in this Idoll correspond, and cooperate. The manner, and forme whereof was according unto this ensuing Picture.

Name of Sunday whence it cometh,

The

The Idoll of the **SUNN**.

It was made as here appeareth, like halfe a naked man, set upon a Pillar, his face as it were, brightened with gleames of fire, and holding with both his armes stretched out, a burning wheele upon his breast: the wheele being to signifie the course which he runneth round about the world; and the fiery gleames, and brightnes, the light, and heat wherewith he wanneth, and comforteth the things, that live, and grow.

The next according to the course of the dayes of the week, was the Idoll of the **MOON**, whereof we yet

Name of Munday
whence it
commeth.

retaine the name of **M**onday, instead of Mooneday, & it was made according to the Picture here following.

The Idoll of the **M O O N E**.



The forme of this Idoll seemeth very strange, and ridiculous, for being made for a woman shee hath a short coat like a man: but more strange it is to see her hood with such two long eares. The holding of a Moone before her breast may seeme to have beene to expresse what she is; but the reason of her chapron with long eares, as also of her short coat, and pyked shoes, I doe not finde.

The

The next unto the Idols of the two most apparant Planets, was the Idoll of **Tuiscō**: the most antient, and peculiar god of all the Germans, here described in his garment of a skinne, according to the most antient manner of the Germans cloathing.

The Idoll **TUISCŌ**.



Of this **Tuiscō**, the first, and chiefeſt man of name among the Germans, and after whom they doe call themselves **Tuſſen**, that is, *duyſſen*, or *duyſſe-people*, I have already ſpoken in the firſt Chapter: as alſo ſhewed, how the day which yet amongſt us retaineth

73 THE OLD MANNER OF LIVING

The name of
Tuisday
whence it
commeth.

the name of *Tuisday* was especially dedicated unto the adoration, and service of this Idoll.

The next was the Idoll *Tuisday* who as by his Picture here set downe appeareth was made armed, and among our Saxon Ancestors esteemed, and honoured for their god of Battell, according as the Romans reputed, and honoured their god *Mars*.

The Idoll *Tuisday*.



He was while sometime he lived amongst them, a most valiant, and victorious Prince, and Captaine, and his Idoll was after his death honoured, prayed, and sacrificed

crificed unto, that by his ayd, and furtherance they might obtaine victory over their enemies: which when they had obtained, they sacrificed unto him such prisoners as in battell they had taken. The name *moden* signifies fire, or furious, and in like sense we yet retaine it, saying when one is in a great rage that he is *wood*, or taketh on as if he were *wood*. And after this Idoll, we doe yet call that day of the weeke *wednesday*, in steed of *modnesday* upon which he was chiefly honoured, *Venerable Bede* nameth one *moden*, to have beene the great Grandfather of *Wingillus*, that first came with the Saxons into *Brittaine*, but this seemeth to have beene another Prince of the same name, and not he whose Idoll is here spoken of, who in much likelyhood was long before the great Grandfather of *Wingillus*.

The name of
Wednesday
whence it
commeth

The next in order as afore said, is the Idoll *Thor*, who was not onely served, and sacrificed unto of the antient Pagan-Saxons, but of all the *Teutonicke* people of the septentrionall Regions, yea, even of the people that dwelt beyond *Thule* or *Island*, for in *Greenland* was he knowne, and adored; in memory whereof a promontory or high poynt of land lying out into the sea, as also a river which falleth into the sea at the said promontory, doth yet beare his name; and the manner how he was made, his picture here doth declare.

Idoll of
Thor the
God of
Thunder

On his head he wore a Crowne of Gold, and round
about his necke a chain of Iron, with a
K. THE

The Idoll THOR.



Description
of the great
Idoll Thor.

This great reputed God, being of more estimation than many of the rest of like sort, though of as little worth as any of the meanest of that rabble, was majestically placed in a very large, and spacious Hall, and there set, as if he had reposed himself upon a covered Bed.

On his head he wore a Crowne of gold, and round in compasse above, and about the same, were set or fixed, twelue bright burnished golden starres. And in his right hand he held a Kingly Scepter.

He

He was of the seduced *Pagans* beleev'd to be of most marvelous power, and might, yea, and that there were no people through out the whole World, that were not subjected unto him ; and did not owe him Divine honour, and service.

That there was no puissance comparable to his : his Dominion of all others most farthest extending it selfe, both in Heaven, and Earth.

That in the Aire he governed the Winds, and the Cloudes ; and being displeased did cause lightning, thunder, and tempests, with excessive Raine, Haile, and all ill weather. But being well pleased, by the adoration, sacrifice, and service of his suppliants, he then bestowed upon them most faire, and seasonable weather : and caused Come abundantly to growe : as also all sorts of fruites, &c. and kept away from them the Plague, and all other evill, and infectious diseases.

Of the weekly day which was dedicated unto his peculiar service, we yet retain the name of **Thurs-
Day**, the which the *Danes*, and *Swedians* doe yet call **Thors-day**, In the *Netherlands*, it is called **Dunders-dagh**, which being written according to our English orthography, is **Thunder-day**, where-
by it may appeare that they antiently therein intended, the day of the the god of **Thunder**; and in some of our old Saxon bookes I find it to have bene written **Thunret-deag**. So as it seemeth that the name of **Thors** or **Thur** was abbreviated of **Thure**, which we now write **Thunder**.

Name of
Thurs-day,
whence is
commeth.

The next following in rancke and reputation, was the Goddesse *Friga*, who was made according as this picture here doth demonstrate.

The Idoll **FIGA**.



This Idoll represented both sexes, as well man as woman, and as an *Hermaphrodite* is said to have had both the members of a man, and the members of a woman, In her right hand she held a drawne Sword, and in her left a Bow, signifying thereby that women as well as men should in time of need be ready to fight.

fight. Some honoured her for a God and some for a
 Goddess, but she was ordinarily taken rather for a
 Goddess than a God, and was reputed the giver
 of peace, and plenty, as also the causer, and maker of
 love, and amity, and of the day of her especiall adora-
 tion we yet retain the name of Friday, and as in the
 order of the dayes of the weeke **Thursday** commeth
 betwene Wednesday and Friday, so (as *Olav mag-* *Olav magnus.*
~~us~~ *noterli*) in the septentrionall regions, where they
 made the Idoll **Thor** sitting or lying in a great Hall
 upon a covered bed, they also placed on the one side
 of him the Idoll **Ullsten**, and on the other side the
 Idoll **friga**. Some do call her firea and not friga, and
 say she was the wife of Woden, but she was called
friga, and her day our Saxon ancestors called **frige-**
deag, from whence our name now of Friday in deed
 commeth, *Saxo Grammaticus* saith, that the people
 which by reason of the great famine in the time of
Snio King of *Denmarke* (whereof I have before made
 mention) were constrained by her to go seeke them
 new habitations, were by the Goddess **friga** com-
 manded to call themselves Longobards, which is an
 opinion by *Cranzium* and others rejected as fabulous, *Alberus*
 and for no lesse I esteeme it. *Cranzium*

The last to make up here the number of seven, was
 the Idoll **seater**, fondly of some supposed to be *Sa-*
turnus, for he was otherwise called **Credo**, this
 goodly god stood to be adored in such manner as
 here his picture doth shew him.

The Idoll SEATER



Description of
the Idoll Seater
Iohannes Po-
marius.

First on a Pillar was placed a perch, on the sharpe
prickled backe whereof stood this Idoll. He was leane
of visage, having long haire, and a long beard: and
was bare-headed, and bare-footed. In his left hand he
held up a wheele, and in his right he carried a paille of
water, wherein were flowers, and fruite. His long
coate was girded unto him with a towell of white
linnen. His standing on the sharpe finnes of this fish,
was to signifie that the Saxons for their serving him,
should passe stedfastly, & without harme in dangerous,
and

and difficult places. By the wheele was betokened the knit unity, and conjoynd concord of the Saxons, and their concurring together in the running one course. By the girdle which with the wind streamed from him, was signified the Saxons freedome. By the paille with flowers, and fruits was declared that with kindly raine he would nourish the Earth, to bring forth such fruites, and flowers. And the day unto which he yet give the name of *Watol day*, did first receive by being unto him celebrated, the same appellation.

Name of Sax-
terday whence
it cometh.

The Saxons had besides these the Idoll *Ermen-
setol* in great reputation; his name of *Ermen-
setol* or *Ermesetol*, being as much as to say, as the Pillar
or stay of the poore. This god (or more truly Divell)
was made armed, standing among flowers. In his right
hand he held a staffe having at it a banner wherein was
painted a read Rose. In his other hand he held a paire
of ballance, and upon his head was placed a Gocke. On
his brest was carved a Beare, and before his middle was
fixed a scutcheon, in chief whereof was also a paire of
ballance, in face a Lion, and in point a Rose: and
this Idoll the *Franks*, and the other *German*s as well as
the Saxons did also serve, and adore. And whereas
Tacitus saith, that of all the Gods the *German*s especi-
ally honored *Mercury*, and upon certaine dayes offered
men unto him in sacrifice, this Idoll *Ermen-
setol* is of divers taken to be the same that the *Romans* inter-
preted for *Mercury*, though some others have inter-
preted him for *Mars*; and *modern* with lesse reason
for *Mercury*; for that he was held of the Saxons for
their God of warre, as *Mercury* among the *Romans*.

The descrip-
tion of Ermen-
setol.

Tacitus in-
describ. Germ.

Reasons of
the Romans
mistaking of
the Idolls of
the Germans.

never was. And in all likelihood of truth, the Romans for some property which the Germans ascribed to their Idolls, might well for the like property ascribed by them unto theirs, take them to bee the very same Idolls, albeit they were of the Germans called by other names, and made in other manner. And so in like sort hath ~~They~~ ^{They} beene of some interpreted for *Jupiter*, for that among his other marvels he made, and caused thunder, and was chiefly honoured upon the same day whereon the Romans honoured their *Jupiter*. *Frigea* is also interpreted for *Venus*, because among other her qualities she was a furtherer of friendship, and that on the very day of her chiefe celebration, the Romans chiefly honoured their amiable *Venus*. *Beater* alias *Crodo* was also mistaken for *Saturnus*, not in regard of any saturnicall quality, but because his name sounded somewhat neere it, and his festivall day fell jump with that of *Saturne*. But I can finde no reason to thinke that any of these were indeed intended for such, before it pleased the Romans to interpret them so, and perhaps some of the Germans for their Idolls more honour, were afterward content to allow it so.

The description of Flint.
They adored also the Idoll *Flint*, who had that name for his being set upon a great Flint stone. This Idoll was made like the Image of death, and naked, save onely a sheete about him. In his right hand he held a torch, or as they termed it, a fire-blase. On his head a Lyon rested his two fore-feet, standing with the one of his hinder feet upon his left shoulder, and with the other in his hand, which to support, he lifted up as high as his shoulder.

They

They had also, *Helmsted*, *Þrono*, *Þibegall*, *Þiwe*, and many others which would be to long, and to worthlesse, here to be described. And such was their great blindenesse in this grosse Paganisme, that they not onely with all Divine honour adored these Idols, but even sacrificed humane creatures unto them, both in *Germany* and in the adjoyning septentrionall Regions. Yea King *Herald* of *Norway* of that name the first, did not let to sacrifice two of his owne sonnes unto his Idols, to the end that he might obtaine of them such a tempest at Sea, as should breake, and disperse the Armado which from *Herald* king of *Denmarke*, and the sixt of the same name, was prepared to come against him, the which according to his desire, by the Devils power (whose instruments the Idols were) he obtained. These Idols before named, with other the like, the *Pagan-Saxons* brought with them at such time as they came into *Britaine*, & there erected, and honoured them, and especially their Idol *Woden*, as by sundry places where in great likely-hood he was adored, and which doe yet in England of him retaine their appellation it may appeare. As at *Wodnesborough* in *Kent*, *Wodnesfield* in *Staffordshire*, *Wodnesbeorh* or *Wansditch* in *Wiltshire*, &c.

*Crantzius Nor
Hist.
lib. 3. cap. 3.*

Horible Idol-
latri of *Herald*
King of *Nor-
way*.

These Idols and false gods, were afterward in our Country destroyed by *Ethelbert* King of *Kent*, the first Christian *English-Saxon* King that ever was; and by the other *English-Saxon* Kings in their severall Kingdomes, at such time as it pleased God to illuminate them with the glorious brightnes of Christianity. And in *Saxony* it selfe they were overthrowne by the most Christian Emperor *Charles the great*.

Being not yet come to the coming of our ancestors into *Brittaine*, I have hitherto spoken as I yet intend to speake (except obiterly) of the time of their being in *Germany*, where albeit their name of Saxons in the beginning was not very great, all beginnings being alwaies little; so am I now to shew what reputation, and greatnesse it afterward grew unto even in *Germany* it selfe, for in the time of *S. Hierome* which was about 400. yeeres after Christ, of all the sorts of people of *Germany*, three onely were the most famous, and those were the Saxons, the Franckes, and the Suevians; so as the Saxons were not onely now growne to be one of the three most renowned of all the others, but the first also in account of those three. For some good number of them having come out of *Holsatia* over the River of *Albis*, where now is the Bishopricke of *Bream*, increased their Southward bounds even unto the *Hercinian-forest*; so possessing the antient habitation of the *Suevi*, and comprising Westward all *Westphalia*, and the countries lying all along the sea: insomuch as sayth *Henry* of *Erfurd*, *Salonland* stretched from the River *Albis* unto the *Rhene*, the bounds of no one of the people of all *Germany* extending any way so farre. Yea both the Frisians, and Battavians that remained within their dominion (being also Germans) came to bee reputed, and called by the name of Saxons, whereof these old *Teutonicke* verses doe give very cleare proofe.

*Hemicus Er-
fordensis,*

Syt des leker en gewis

Be of this siker and wis,

assured certaine

Dat

Dat die Graefschap van Holland is,
That the Greveship of Holland is,
Earldome.

Een stuc van Friesland ghenomen.

A peece of Friesland taken-off,
 The same Author after other verses, saith thus.

Oude boeken hoorde ic gewagen,
Old Bookes heard I to mention

Dat al het lant beneden Aemagen,
That all the land beneath Nymegen,

Wilen neder Sassen hiet.

Whilom nether Saxon hight.

Then goeth he on, and telleth how the River of *Sceld*, (which in passing downe along by *Antwerpe*, divideth *Brabant* from *Flanders*, and *Sealand* entreth into the Sea) was the Westerne limit of the *Saxon Country*. So as accounting now from the East side of *Holsatia*, which confineth on the *Baltish Sea*, unto this aforesaid River of *Sceld*, *Saxonland* or the Country of the Saxons; contained in length more than three hundred English miles.

The same old Teutonicke Author addeth further.

Die neder Sassen hieten nu Friesen.

That is,

The nether Saxons are hight now Friesians.

are called.

Whereby it may appeare that the *Frisians* having among themselves reserved the memory of their former appellation did afterward come againe to be of others also so called.

Thus increased the Saxons their bounds, much farther (as before is noted) than any other people of *Germany*, and so might well doe, they being ac-

Zosimus.

Marcellinus.

Sidonius.

Io. Pomarius
and others.

counted as *Zosimus* witnesseth, the strongest, and valiantest sort of all the *Germans*, and whose great valour as *Marcellinus* saith; were exceedingly feared of the *Romans*: and they were not onely most great, and famous for their land valour, but as *Sidonius* describeth them, they were very valiant Sea-men, and fore dreaded of all the other Nations that inhabited the maritime coasts of this Ocean. Some *German* Authors are of opinion that the Country of *Alsacia*, whereof *Strasbourg* was some time accounted the principall City, tooke that name of certaine troopes of *Saxons*, who went thither and there made their habitations, and were for their noblenesse, and valour called *Edel-Saxons*, that is, Noble-Saxons, and the Country after them by abridgement of the name, came in the Teutonicke tongue of *Edelsas* to be called *Ellas*, and in Latine to be termed *Alsacia*.

Moreover. The Emperour *Charles the great*, coming afterward to have great, and troublesome warres with the *Saxons*; who first by all meanes he fought to bring unto the Christian faith, and after to reduce againe when having received it, they fell backe to Idolatry, did in fine transport great troopes of them into other Regions, as many thousands with their Wives, and Children into *Flanders*, and a great number also into *Transilvania*; where their posteritie yet remaineth. And albeit by reason of their habitation there for so many ages, they are accounted *Transilvanians*; yet do they keepe their *Saxon* language still, and are of the other *Transilvanians* that speake the *Hungarian* tongue, even unto this day called by the name of *Saxons*.

And:

And now hath one digression drawne on another, for being by reason of speaking of these *Saxons* of *Transylvania*, put in mind of a most true, and marvellous strange accident that hapned in *Saxony* not many ages past, I cannot omit for the strangeness thereof briefly here by the way to set it downe. There came into the Towne of *Hamel* in the Country of *Brunswicke* an old kind of companion, who for the fantasticall Coate which he wore being wrought with sundry colours, was called the pide Piper; for The pide Piper a Piper he was, besides his other qualities. This fellow forsooth offered the townsmen for a certaine somme of money to rid the Towne of all the Rats that were in it (for at that time the Burgers were with that vermine greatly annoyed) The accord in fine being made; the pide Piper with a shrill Pipe went Piping thorow the streets, and forthwith the Rats came all running out of the Houses in great numbers after him; all which hee led into the River of *Weaser* and therein drowned them. This done, and no one Rat more perceived to be left in the Towne, hee afterward came to demand his reward according to his bargain, but being told that the bargain was not made with him in good earnest, to wit, with an opinion that ever he could be able to doe such a feat: they cared not what they accorded unto, when they imagined it could never be deserved, and so never to be demanded: but neverthelesse seeing hee had done such an unlikely thing indeed, they were content to give him a good reward; and so offered him farre lesse than he lookt for: but hee therewith discontented, said he would have his full recompence

I. 3.

according

according to his bargain, but they utterly denied to give it him, he threatened them with revenge ; they had him doe his worst, whereupon he betakes him againe to his Pipe , and going thorow the streets as before , was followed of a number of boyes out at one of the Gates of the City, and comming to a little Hill, there opened in the side thereof a wid hole, into the which himselfe & all the children being in number one hundreth and thirty, did enter ; and being entered, the Hill closed up againe, and become as before. A boy that being lame, and came somewhat lagging behind the rest, seeing this that hapned, returned presently backe and told what he had seene , forthwith began great lamentation among the Parents for their Children, and men were sent out withall diligence, both by land, and by water to enquire if ought could be heard of them, but with all the enquiry they could possibly use, nothing more than is aforesaid could of them be understood. In memory whereof it was then ordained , that from thence-forth no Drumme, Pipe, or other instrument, should be sounded in the street leading to the gate thorow which they passed ; nor no Ostery to be there holden. And it was also established, that from that time forward in all publike writings that should be made in that Towne, after the date therein set downe of the yeere of our Lord the date of the yeere of the going forth of their Children should be added , the which they have accordingly ever since continued. And this great wonder hapned on the 22. day of *Iuly* in the yeere of our Lord, 1376.

The occasion now why this matter came unto
my

Wonderfull
transporting
away of 130.
Children.

my remembrance in speaking of *Transilvania*, was for that some doe report that there are divers found among the Saxons in *Transilvania* that have like surnames unto divers of the Burgers of *Hamel*, and will thereby seeme to infer, that this Iugler or pide Piper, might by negromancy have transported them thither, but this carrieth little appearance of truth, because it would have beene almost as great a wonder unto the Saxons of *Transilvania* to haue had so many strange children brought among them, they knew not how, as it were to those of *Hamel* to lose them: and they could not but have kept memory of so strange a thing, if indeed any such thing had there hapned.

And having now shewed the great enlargement of the Saxon Territories, as also the transporting of Saxons into other further parts, it resteth now to speake of their crossing the seas, and comming into *Brittaine*, which more particularly concerneth English-men, but because I would before I bring them into *Brittaine* first speake somewhat of that Country, I doe meane yet to leave them a while longer in the continent, and in the next ensuing Chapter to speake of the *British* Ile, meaning in the next after that, to returne againe into *Saxony*, and to bring thence the ancestors of English-men into the aforementioned

Brittaine.

38
O F T H E I L E O F
A L B I O N, A F T E R W A R D
C A L L E D B R I T A I N E, A N D N O W

England, Scotland, and Wales. And how it
is shewed to have beene continent or
firme land with *Gallia*, now named
France, since the flood of *Noah*.

The fourth Chapter.

BEing here, as it were by way of digres-
sion, to speake of *Albion*, the most famous,
and best Ile of all *Europe*, and the greatest
also except *Greenland* (which in *Europe*
is to be comprised) I doe not meane to
stand long in discussing, what, and who were the first,
and most ancient inhabitants thereof, chusing rather
to referre the curious Reader for his further satisfactiō
therein, unto other Authors. And albeit it may unto
some seeme uncertaine, that the first, and most ancient
name was after *Samothes* called *Samothea*, because our
ancient writers seeme not much acquainted there-
with, yet having at the first beene continent or firme
land with *Gallia*, as in this Chapter I purpose to de-
monstrate; then surely was it peopled so soone in
effect as *Gallia* was, and in all likely hood with the
selfe same people.

That it had the name of *Albion*, is more knowne
than that it was first of all called *Samothea*, and yet
from whence it tooke the same appellation seemeth
very uncertaine, but much unlikely it is that it should
be

SOMETIME CONTINENT WITH GALLIA. 89
 be deriued eyther from the *Greeke* or from the *Latine*,
 these languages in such long time past having in all
 probability beene altogether unknowne to this Coun-
 tries inhabitants : and we may well beleeeve that they
 would never go so farre as to borrow a name for their
 Country out of *Italy* or *Greece*. And it is further to
 be noted, that those which will fetch the name from
 the *Greeke*, will have it *Olbian* and not *Albion*, because
 they find in the *Greeke* a signification for *Olbian*, to
 wit, *Happie*, and those on the other side that bring it
 from the *Latine*, will have it come *ab albis rupibus*,
 that is, of the white rocks or cliffs, (by like about *Dover*
 and this very difference in these derivations and from
 different languages, may well shew them to be no o-
 ther than the very dreames of their *Gramarian* in-
 venters. But seeing the reason of this name seemeth
 so uncertaine that it may go by conjecture, then may
 it with more likelihood be conjectured to have beene
 taken from some King or principall Governour (or
 as some will have it, of *Albion* the sonne of *Neptune*
 said to have beene King thereof) seeing the appella-
 tions of divers Countries have growne upon like rea-
 son: and as for that which is fabuled of *Albina* one of
 the daughters of *Dioclesian*, it is so foolish that it is
 scarce worth recitall.

The name of *Brittaine* in all likelihood it had from
 King *Brute*, after whom his people in like manner
 had the name of *Brittans*, and yet is it strange to con-
 sider what a contention there also is about this name.
 Some from the name of *Brute* by turning y into v
 will have it to be *Brutain*, others altogether rejecting
Brute, will have it notwithstanding *Britannia*; but
 M travell

Contention a-
 bout the name
 of Brittain.

travell as farre as *Greece* to fetch that name from a Nymph there, though in likely hood that Nymph never heard of this Country. Sir *Thomas Eliot* will have it to be *Pritaina*, and not *Britania*; but *Humfrey Lhuys*, will rather have it to be *Pridcain*, because that word in Brittish signifieth beauty, or whiteneffe. Others derive it from *Brith* a Brittish word, which is as much to say as painted. *Iohannes Goropius Becannus*, hath a conjecture most different from all these, for he would have it to be *Bridania*; and the *b* being sometimes in the Teutonicke taken for the single *v*, and *v* oftentimes used for *f*, it should then of *Bridania*, become *Fridania* or *Fridania*, which is as much to say as *Free-Denmarke*, wherein to speake freely, *Becannus* hath taken his marke much amisse, By all this we may see, to what great uncertainty this ancient name of *Brittaine* is now brought, and most of all through the doubt that many have conceived of *Brute*, to wit, whether ever there were any such at all. But that there was such a King, and that of him both the Country, and people of our Ile had heretofore their appellation, it both is and hath beene, the common received opinion: and is not now rashly to be rejected albeit some things which to some doe seeme to sound very fabulously, may have beene by some few obscure Authors heretofore added unto his History, and so have made the whole to be doubted of.

As for example, his departure out of *Italy* for having by misfortune slaine his father *Silvius* in shooting at a Deere, his descent from *Troy*, his going into *Greece*, and bringing thence the remnant of the *Trojans* that were there in captivity, to wit, seven thousand

Fabulous narrations of King *Brute*.

SOMETIME CONTINENT WITH GALLIA. 91

thousand men, besides women, and children, and which they say he brought by sea into *Gallia*, and there having had long warres with the Poyteuines, and obtained sundry victories, builded two Cities, after all this came with the remainder of the aforesaid remnant into *Albion*, chased thence the Gyants, or former inhabitants, and there lastly planted himselfe, and his people.

These things I say will hardly be beleeeved, for that such a thing as the killing of a King of *Italy*, by his owne sonne (although by misfortune) and that sonnes comming afterward not onely to be the redeemer of the remainder of the captive Trojans that were in *Greece*, but the bringer of them by sea into *Gallia*: the conductor of them quite thorew that Country from the one side to the other, and there by war to have had sundry victories; and after the there building of Cities, to crosse the seas into the Ile of *Albion*; and by subduing the inhabitants to obtaine possession of the whole Ile to himselfe, & his posterity, and yet all this to be silenced by all the ancient writers of the same Country, where so notable a Prince as wrought so much honour thereunto, is said to have bin borne, is so strange, that it may well seeme impossible for any such thing to have beene, unlesse it be beleeeved that there were none in the sayd Country of *Italy* that had the knowledge of letters, which were absurd, for any man to thinke. But without all doubt if any such thing had beene, it had in some sort or other, eyther in Poetry or Prose, by one or other among so many antient writers of that Country bin Registred. And *Iulius Caesar* who came afterward

into *Britain*, being a man both of learning and judgement, could never have beene so ignorant as hee was, that the *British* Kings were able to derive their descent from his owne Country of *Italy*. Who was indeede so farre from the knowledge hereof, that being very curious to understand the true descents of the *Britains*, could not even among themselves be thereof any way rightly resolved, and therefore as himselfe saith, he held their races and descents to be altogether uncertaine and obscure.

Cesar in his
Comment.

Many imagined
descents
from the
Trojans.

And now as touching the *Trojans*, it is a world to see how many people have sought to derive from them their descents, and how many foundations of Cities are reported to have by them beene laid. Yea the folly of men have beene such, that they have given the glory to the fugitive people, of almost all that is excellent in all *Europe*: but indeed that so many making claime to be descended from these *Trojans*, maketh it so much the more doubtfull whether any of these claimers be descended from them at all: and in truth a lesse fault it were for a people to remaine ignorant of their owne Originall than any way to falsifie it. *Popiliniar* a late French Author, maketh it in his History of Histories a meere fable and foolery, for any man to imagine that ever the *Francks* or *French-men* have issued from these miserable fugitives: notwithstanding it hath beene as long and as much beleevd, as that *Brute* and his *Britains* have also in like manner fro them had their off-spring. And thus we see that after the poore *Trojans* have beene (at the least in conceit) so long settled both in *Gallia* and *Britain*, and I wote not where, they are now a new chased

chased away, and made fugitives againe, as well from the one country as from the other.

To seeke out then the reason why this conceit should possesse so many peoples minds, I can find no likelier than the lacke of learning in former ages, among the inhabitants of these parts of *Europe*: their *Druides* themselves not having any knowledge of letters. So as wanting the best meanes to conserve their true antiquity, they had the greatest cause to become wholly ignorant of their owne Originals. And some of them afterward when the Romans came among them, comming to get the knowledge, and use of letters, being curious some way or other to seeke out their originall, might easily finde some supposall to make them fall into the conceit of being descended from the Trojans (a conceit perhaps much furthered upon a delight taken in *Virgils* verses) and some therein glorying, and extolling themselves, others might thereby be drawne to follow the fashion, and to imitate them in such a vaine glorious conceit, and for the fortifying thereof, seeke estsoones to interpret the names of their Cities, if in sound they had any neereness to any thing concerning *Troy*, to have consequently beene founded by the Trojans, as the cities of *Paris* in *France*, by *Paris* the son of *Priam*, *Trenwith* which in the British tongue is as much to say as new *Trenvid* town, to be interpreted *Troynovant*, that is to say, new *Troy*, which is now our old *London*, and the like in effect may be sayd of many Cities besides.

The ancient
Druides had
no knowledge
of letters.

But now are not onely these many descents challenged from the Trojans called in question, but even the truth of the matter of *Troy* it selfe, and the

History of the Trojans sayd to be without any assured Author. Howbeit I doe not meane to wade so farre in this matter, but will rather leave it to the dispute of others. Yet thus much will I say, that the Poet *Virgil*, had much fained, and fabuled in his tales of *Eneas*, for whereas he writeth that *Dido* Queene of *Carthage* killed her selfe for his love, it is most untrue, and contrary to all true Histories, for the chaste Queene *Dido* did never see *Eneas* in her life, neyther could she, by reason of the different ages wherein they both lived. The sayd *Eneas* married with *Lavinia* the daughter of King *Latinus*, and had sixe successors in the Kingdome of *Alba* in the space of two hundred yeeres, or more, from the latter of which, *Romulus* the first founder of *Rome* did descend.

And the City of *Carthage* wherein Queene *Dido* reigned, was built but seventy yeeres before the foundation of *Rome*, whereby it easily may appeare that *Eneas* was dead a great number of yeeres, before ever Queene *Dido* was borne. And *S. Hierome* writing against *Iovinian*, sayth, that the chaste *Dido* founded the City of *Carthage*, and gave her life because shee would not violate her chastity.

Brute then, and his Britanni for sundry reasons not now so easily imagined to bee descended from the Trojans, as heretofore beleevd to have beene, it standeth with farre more likely-hood of truth, seeing out of *Gallia* he came into *Albion*, that we hold him for some Prince of the same Country, and Nation: of the which Nation his people can no lesse bee accounted, also to have bin. And farre more honourable it is for the Britanni to deriue their descent from so great, so antient,

Queene *Dido*
never knew
Eneas.

Titus Livius.

Hier. contra
Iovinianum.

Whence King
Brute came.

antient, & so honourable a people as the Gaules, then were with so much obscurity, and unlikely-hood of truth to seeke so far-off to fetch their descent, & that from no better Ancestors than the poore miserable fugitives of a destroyed City. And that the *Brittains* were antiently indeed a people of the Gaules, I meane in the next Chapter to shew some further light, when I shall have occasion to speake of the true cause, and reason why our Saxon Ancestors comming into *Brittaine*, called the *Brittains*, by the name of *Welshmen*: & here having spoken thus much of the ancient inhabitants of *Albion*, I will now in the meane time proceed unto the performance of my promise, in shewing it antiently to have beene firme land with *Gallia*.

In what manner, and forme it pleased Almighty God in the beginning of the world, to divide the sea from the drie land, is unto us wholly unknowne; but altogether unlikely it is that there were any Iles before the deluge; and so much may be gathered by the words of the Scripture. *Dixit vero Deus: congregentur aquae quae sub cælo sunt in locum unum, & appareat arida: et factum est ita. Et vocavit Deus aridam, terram, congregationesque aquarum appellavit maria,* Whereby appeareth, that the waters were gathered together in their owne place by themselves, and therefore had no such enter-course betweene land, and land, as now they have, and so consequently there were no Iles before the flood of *Noah*: howbeit by that great, and universall deluge, many Iles were doubtlesse caused. Moreover it is manifest by the Scripture, that since the time of the aforesaid deluge, some alterations both of sea, and land have also bin made, as may appeare

Genes. 1.

Genes. 14.

where it is said of the meeting together of certaine Kings. *Omnes hi convenerunt in vallem sylvestrem, quæ nunc est mare salis.* All these met together in the wood, valley, which is now the salt Sea; so as this valley having in the time of *Abraham* beene full of Trees, was now in the time of *Moses* the salt Sea. *Pliny* saith that it sometimes hath hapned that Iles have beene drowned, and devoured by the Sea, and that at other times they have appeared out of the Sea, where before they never were seene, and have so continued. Moreover that it hath bin seene that Iles being situated neere unto the continent, have become joyned and annexed unto it; and contrariwise parts or Peninsulaes that were annexed unto the continent, have bin seperated, & made Iles. Of all which he giveth in his naturall History both the examples, and the reasons. *Ovid* also saith, that he hath seene land where sometime was Sea, and Sea where sometime was land. Sundry the like examples might in like manner here be set downe, of the alterations that have bin wrought by the inundations and course of the Sea, as where it hath in many places gained of the Land, and contrariwise where the Land hath recovered it selfe againe from the Sea, all which were onely to shew how usuall a thing it hath bin for the limits and bounds of many maritime places, to have bin most subject to such alterations, & changes.

As *Sicily* sometime was separated from *Italy*.
Ovid lib. 15.

Opinions of divers authors that our Ile was continent with *France*.
Sir Thomas More in his *Utopia* sec.

That our Ile of *Albion* hath bin continent with *Gallia*, hath beene the opinion of divers, as of *Antonius Volsus*, *Dominicus Marinus Niger*, *Servius Honoratus*. The French Poet *Bartas*, our Country-men *M. Iohn Twine*, and *M. Doctor Richard White*, with sundry others, but these Authors following the opinion the one

one of the other, are rather content to thinke it sometime so to have bin, then to labour to finde out by sundry pregnant reasons that so it was indeed.

meth so to understand of our country of England.

The first appearance to move likely-hood of this thing, is the neerenesse of land betweene *England*, and *France* (to use the moderne names of both countries) that is, from the cliffs of *Dover*, unto the like cliffs lying betweene *Calis*, and *Bullin*, for from *Dover* to *Calis* is not the neereſt land, nor yet are the soyles a like: the shore of *Dover* appearing unto the saylers high, and chalky, and the shore of *Calis*, low, and altogether sandy, as in like manner the English shore towards *Sandwich* (which is more directly over against *Calis* than *Dover* is) also doth.

✱ These cliffs on eyther side the Sea, lying just opposite the one unto the other; both of one substance; that is of chalke, and flint, the sides of both towards the sea, plainly appearing to be broken off from some more of the same stufſe or matter, that it hath sometime by nature beene fastned unto, the length of the sayd cliffs along the sea shore being on the one side answerable in effect, to the length of the very like on the other side, and the distance betweene both, as some skilfull saylers report, not exceeding 24. English miles; are all great arguments to prove a conjunction in time long past, to have beene betweene these two Countries; whereby men did passe on dry land from the one unto the other, as it were over a bridge or *Isthmus* of land, being altogether of chalke, and flint, and containing in length about the number of miles before specified, and in bredth some sixe English miles or thereabouts, whereby our Country

Neerenesse of England unto France.

N

was

✱ This is worthy notice

Albion some- was then no Iland but *Peninsula*, being thus fixed un-
 time a *Penin-* to the maine continent of the World.
sula.

To make this more plainly to appeare, this *maxime*
 or *principle* must be granted, that there is nothing
 broken, but it hath beene whole, for albeit Nature
 doth now, and then (against her owne intent) commit
 some errors, and that sometimes the things shee for-
 meth have too much, and sometimes too little, yet
 delivereth she nothing broken or dissevered, but such
 as it is, how ever in deformity it be, yet is it alwayes
 whole, and never broken, unlesse afterward by acci-
 dent. So ought it also to be beleaved that Almighty
 God the cause and conductor of Nature, in creating
 the World did leave no part of his worke imperfect
 or broken. But manifest it is, that these cliffs (nor be-
 ing by God, and nature at the first so framed) are seene
 to be broken, yea even as it were cut off steepe or
 straight downe, from the top to the bottome, and
 not comming by degrees sloping downe, as inland-
 Hills ordinarily do unto their valleys; but evidently
 appeare to have beene by force broken off, and that not
 inward toward the Land, but outward towards the
 Sea, eyther side in such manner still remaining corres-
 pondent to other, and eyther shewing the lacke of the
 matter or substance which it hath lost: and that being
 one selfe thing, to wit, chalke, & flint, it plainly there-
 by doth declare unto us that sometime it was conjoy-
 ned together in on same substance, and consequently
 was first by nature made one soyle. ✓

Some may here object, that other Hilly parts or
 cliffs of the Sea shore are in many other places seene
 to be broken away, as steepe and as straight downe as
 these

these here spoken of, which I confesse to be true, and thereunto doe answer, that it is a plaine signe that the violence of the Sea hath so worne, and eaten out the sides of them beneath at the bottome; that the upper part for want of underpropping, hath falne downe. And moreover where it also is found that inland Rocks or Hills are seene to have had some part of them broken away, As I have obserued in passing the *Alpes*, and other Mountaines, this may well be thought to have proceeded in old time by occasion of Earth-quakes, but the breaches found in rocks are never seene to passe all along in any sort of evennesse, but here, and there without any kind of course or order. Besides, they may often seeme broken when they are not, because they are formed craggy by *Nature*, or the wind, and the raine having long since beaten away the Earth from them, may thus have left them to appeare the very true anatomies of themselves.

It is further to be noted, that in our ancient language the cut off or broken Mountaines on the Sea sides, are more rightly, and properly called cliffs, than by the name of Rocks or Hills; that appellation being more fitting unto the inland Mountaines, but the name of cliff comming from our verbe to cleave; Cliff what it is is unto these more aptly given, for that they seeme signifieth. vnto our view as cleft or cloven, from the part that sometime belonged unto them, and albiet (as I said before) many cliffs are in many places of the sea-shore to be seene, as well as at *Dover*; yet are they not seene so to be answered, and corresponded unto by others right over against them, nor to be of such neerenesse,

and such selfe matter or substance, as these have here beene shewed to be. This conjuncture to have remained for some space after the great, and generall deluge, and the breach, and separation of *Albion* from *Gallia* by the said deluge not to have beene caused, is by sundry reasons to be proved.

Netherlands
have heretofore
beene
Sea.

The first that I will bring is from the *Netherlands*, which so farre as they are even, and plaine without any Hills or Hilly grounds, have undoubtedly heretofore in time long past; beene Sea: yea, and that before and since the flood of *Noe*. The proofes that they have bin Sea, are, first the lownesse of their Situation, some of the more maritime parts of them as *Zealand*, and *Holland*, with some parts of *Flanders*, &c. being so low, that by breach or cutting of the sand banckes or downes, which the rejection of the Sea by little, and little hath raised, and cast up, and the labour of man here, and there supplied, might easily be drowned, and converted from Land into Sea againe: and of the great harmes that these parts have heretofore by eruption of the Sea, sustained, I could here set downe sundry examples, but one among others shall suffice, because our owne Chronicles give testimonies thereof, and that is of the mighty inundation in the raigne of King *Henry* the first, whereby a great part of the Country was irrecoverably lost, and many of the poore distressed people being bereft of their habitation came into *England*; where the King upon compassion (as also for that he saw they might be profitable to the Realme by instructing his Subjects in the art of clothing) first placed them about *Carlel* in the North of *England*; and after removed them into

Divers steeples
at low water
do yet appeare
of the Townes
and Villages
that have been
drowned.

Netherlanders
planted in
England.

South-

South-Wales, where their posterity hath ever since remained. Moreover, long before this hapned, to wit, in the yeere of our Lord, seaven hundred fifty and eight, when the *Danes*, and the *Gothes* did fortifie the Iles of *Zealand* by driving in of piles, and making bankes at ebbing water, they were so provident as first to make certaine Mounts in sundry places, whereunto they might retire at high water, as also flie to save themselves, if the Sea should at any time happen to breake in upon them, the which artificiall Hills are yet unto this day in the Ile of *Walkers* to be seene. But now besides these low places that adjoyne upon the Sea, being properly *Holland*, and *Zealand*, the greater part of *Flanders*, and *Brabant*, doe lie of such great evennesse of ground as do both the said Countries of *Holland* and *Zealand*, though not so low as they, but of such height as no inundation of the Sea can any whit annoy them, yea although the sand bankes or downes now on the Sea side were never so much broken or cut thorow, and that both *Holland*, *Zealand*, and some of the next confining parts of *Brabant*, and *Flanders*, were altogether drowned.

Danes, and
Goths for-
tific *Zealand*.

Artificiall Hills
to save people
from drown-
ing.

Hubert Thomas a man of very good parts, sometime chiefe Secretary unto *Fredericke* Count Palatine of *Rhene*, and Prince elector, in his description of the Country of *Leige*, saith, that the Sea hath come up even unto the walles of *Tongres* (now well nigh an hundred English miles from the Sea) which seemeth unto *Lewis Guiccardin*, very strange; in so much as he thinketh *Hubert Thomas* to have farre over-shot himselfe, and to have beene of slender consideration in weening that the Sea hath ever come up

Guiccardin in
his description
of the *Nether-*
lands.

as farre as unto *Tongres*, notwithstanding the good reasons which the other alleageth to prove it (and among other that the great Iron rings are there yet remaining, unto which the Shippes that there sometime arrived were fastned) because saith *Guicciardin*, *Tongres*, lieth now so farre from the Sea, and that the Sea could never have had course so farre as thither, without the ruine of such Countries as lie betweene it and the Sea. With the said *Guicciardin* while he lived I was acquainted, and have found him to confesse some errors that by mistaking or mis-information he had in his writings committed, and were he yet living he might easily be brought to confesse this also, and so to become of the opinion of *Hubert Thomas*, for whereas he would overthrow the reasons of the said *Thomas*, because *Tongres* is now so farre from the Sea, and that the Countries lying betweene that, and the Sea, must then of the Sea needs have beene over-flowne, what refutall is this, when it can be proved that they sower, I meane, all such as lie in an equall evennesse without any Hills, for the great evennes of all ground that naturally is so, hath doubtlesse beene so first made and caused by water; as the plaine, and even Medowes, have without all doubt in time past so beene made by the water wherewith they have bin covered, and the water eyther seeking some course by channell, or otherwise drained or holpen to have issue, the Sun in time drying up the mud hath made them to become firme, and fruitfull grounds. An especiall reason then that these parts of the low Countries have beene sea, is their marvelous great evennesse, which nothing can have caused but water.

Another

Reasons of the
evennesse of
Medowes.

SOMETIME CONTINENT WITH GALLIA. 103

Another reason is, that with this great plainnesse or evennesse of ground, the soyle generally, both of *Flanders*, and *Brabant*, is sandy, which doe naturally demonstrate those parts (in times past) to have beene the flats, sands or shores of the Sea.

A third reason is, that in digging about two fadome deepe in the earth, though in some places more, and in some lesse, innumerable shelles of Sea-fish are found, and that commonly in all places of these plaine, and even grounds, both in field, and towne, and hereof to be thoroughly informed I have talked with such labouring men as usually have digged wells, and the deepe foundations of buildings, and they all agree, that they doe commonly in all places finde an innumerable quantity of these shelles, some whole, and some broken, and in many places the great bones of fishes whereof I have seene many, and have had some even as they have beene digged out of the earth:

Shells of Sea-fish found in the Earth.

For a more plaine description of the manner, and forme of these bones, and shelles of fishes, and to give the curious Reader herein the more satisfaction, I have thought good in the next ensuing page to set downe some of them in Picture.

*My accompanie the perusal of the following
pages to Mr. Richard's collection, as containing
some pertinent testimony, and the work The
for being so long since written*



Great bones
of fishes found
in the earth.

The chin bones are commonly found in this manner, of about a foote in length, some much more, and some lesse, the peeces of broken ribbes are sometimes found as thicke as a beame of timber, and sometimes farre lesse, the shelles are not like unto our Cockle-shelles, but on the outside plaine, and even, and about a quarter of an inch thicke, especially the bigger sort which are of ten or twelve inches in compassse
about

SOMETIME CONTINENT WITH GALLIA. 103
about by the edges, Moreover Potters in working
their clay which is gotten in some especiall places, doe
find in it certaine things which are as hard as stone,
and of the very forme, and shape of the tongues of
some sorts of fishes, each with the root unto it, to
make it the very markable, and right proportion of
such a kind of tongue in all respects, some being
more than two inches long, and some lesse than one
inch, and they that thus find them do not otherwise
call them, but the tongues of fishes, which beeing so,
and turned into very hard stone, is a strange thing in
nature, but the lesse strange because nature in her
conversions of other substances into stone, is often
seene to worke the like. True it is, that in some places
Fir Trees have also bin found in digging in the Earth
in these low Countries, and commonly with the roots
lying to the South west, and the toppes to the
North east, but these are not to be thought ever to
have growne in the *Netherlands*, because none are
knowne to grow there, the soyle not beeing by nature
apt to produce them, but are most commonly found
in cold Hilly places, or upon high Mountaines, as in
Germany, and other parts, & these in the time of the
deluge might from thence by the rage of waters,
be driven thither. There is moreover some sort of
shelles sometimes found in the Vineyard of *Cham-
pagne in France*, which is not low or even, but rather
a Hilly or uneven Country; of these it cannot other-
wise be imagined but that they have in like man-
ner by the great rage, and tossing of the waters in the
universall deluge bin cast thither, if they have bin of
any sea shell-fish, and such as horse-muscles which are

32 of stone
Fire Trees
found in the
Earth.

4870
The wood and
the bark of the
fir tree is used
for the making
of the bark of
the fir tree.

The wood of the
fir tree is used
for the making
of the bark of
the fir tree.

found

0

found

found in fresh water; for that may also be a question, seeing no man can thinke that the sayd Country hath ever bin Sea, no reason or likely-hood in the World there unto concurring: nor of these shells are there any great store: neyther lie they deepe in the Earth but are now & then found by a chance, whereas the shells found in the *Netherlands* are in such innumerable quantity; that they lye all along within the Earth as do the vaines or differences of the Earth or soile it selfe, in other places: and here, and there the great bones of fishes (as before have bin shewed) are also found lying among them. Yea it hath hapned that ankors have bin found in digging on the heath in the sandy *Kempin* of *Brabant*. Moreover, at such time as the Famous water passage was digged from *Bruxels*, unto the River of *Rupel* at *Villebrooke*, which was by the labour of men cut or digged, thorow Corne-land, Wood-land, and Medowes, about the space of fiftene English miles: begun in the yeere of our Lord, 1550. and ended in Anno. 1561. (a marvellous attempt to be undertaken by one City) there was found among other things the bones or anatomy of a sea Elephant, the head whereof, which is yet reserved, my selfe have seene. It is also to be noted that albeit in digging deepe in the Earth in *Brabant*, and *Flanders* great aboundance of the shells of fishes are found, yet in digging in the Earth in *Holland*, and *Zealand*, none at all are perceived, howbeit on the sands on the Sea shore there are very many, and of these the Emperour *Caligula* caused his Souldiers to gather great store, to carry with them to *Rome*, and there in the *Capitall* to present them in token of

Triumph,

The bones
of a Sea Ele-
phant found
in the Earth.

Caligula car-
ried Shells of
the Sea Coast
of *Holland* to
Rome.

Triumph, as having taken the spoyle of the *German Ocean*. The reason than why such shells are not found in the earth in *Holland*, and *Zealand* as they are in *Brabant*, and *Flanders*, is, because those parts have bin in time long past, part of the depth of the Sea: and the parts aforelaid of *Brabant*, and *Flanders* the flats or shore; and on the flats, and not in the depths such kind of shel-fish is naturally nourished.

The *Netherlands* thus being shewed to have bin sea; it is now to be demonstrated that they were sea both before, and since the flood, and not by the flood onely so caused; & this may appeare by the little time that the flood lasted, because there could not in so short a space such an innumerable multitude of shel-fishes breed, and encrease to such bignesse, the shells being so big, and so thicke as before is shewed; but they must needs have had a farre longer time, and therefore the Sea heere to have remained many yeeres after the flood. Neither could such innumerable multitude from elsewhere by the said flood which was very vehement, and raging be brought hither, as such few might peradventure be, as now, and then by chance are found in some Vineyards of *Campaigne*, whereof I have spoken before, but these being here in such an exceeding quantity, lying in such an equall course, & order, which the confused course of that flood could not so dispose; plainly sheweth them to have bin there first bred, and nourished by nature, and in that sort, and loose kind of redish sand, somewhat of the colour of clay, sunke downe, and setled together, by little, & little, before it grew to the nature of hard, and dry land, the which having bin sea before the flood (in

The shel-fish might heere be bred, both before, and after the flood.

the well
the water
and ground
was raised
and

which time this store of shel-fish may have bin bred, it must needs also have continued Sea after the flood, for the flood could not be the cause to make any part Land that before had bin Sea, but rather many parts Sea, that before had bin Land.

An apparent reason must than be sought, how it hath come to passe that these *Netherlands* having bin Sea, have become to be Land; and if so be that this question where moved of such parts onely of these Countries as *Holland*, *Zealand*, and their confines, which may by the Seas inundation (as before hath bin said) easily be drowned, & made Sea againe, it might by the ordinary answer, that the Sea doth often gaine in one place, and loose in another, soone be resolved; but speaking of these parts of *Flanders*, and *Brabant*, which having bin Sea, and beeing become Land, can no more by any inundation be made Sea againe, this I say requireth an imminent reason to be sought for, the which cannot be found, but in the breaking of the *German Ocean*, thorow that *Isthmos*, or narrow passage of Land, which once conjoynd *Albion* to *Gallia*, that is to say, *England* to *France*, by which onely meanes the Sea finding out a new course, all the even parts of the *Netherlands* having (as is aforesaid) before bin Sea, became eftsoones dry Land: even as by common experience we see that watry or moorish grownds are drayned dry, when an issue may be found to lead away the water to some lower chanel, poole, or river. And even so in like manner this breach in our *Isthmos* beeing once made, and the Sea having bin before the said breach somewhat lower on the West side thereof than on the East side; the course of

How the
Netherlands
having bin
Sea became
Land.

of the water, by a naturall readines, taking scope down through this new Chanell (which before was onely a kind of gulfe as is *Mare Rubrum*) towards the most huge Westerne Ocean, the greater divider of *Europe*, and *Africa*, from the late found *America*, it did without all doubt worke this great effect, and no way is there else to be found or imagined, whereby these Seas might be drayned or drawne away, to make these former shallow places to appeare, and become dry Land, but onely by this way, and course.

That the Sea on the West side of the sayd *Isthmos* was lower than the Sea on the East side thereof, is besides this great worke thereby wrought, to be judged by the sundry flats, and shallowes on the East side, as well on the coast of *England* as of *Flanders*, yea one in a manner lying betweene *Dover*, and *Calis*, of about three English miles in length, of some called our Ladies sand. And contrary.wise on the West side no such flats at all to be found, whereby may well be gathered that as the Land under the sea remaineth on the one side lower than on the other, so accordingly did the Sea also. It is moreover to be judged by the very present course of the Sea, for it is observed that the curreant of the water is more swift downe the Chanell towards the West, than from the West unto the East: old shippers of the *Netherland* affirming, that they have often noted the Voyage from *Holland* to *Spaine*; to be shorter by a day, and a halfe sayling, than the Voyage from *Spaine* to *Holland*. That the Seas are different in height one from the other, even in places where they have but narrow separations of Land betweene them, is very manifest, for

heretofore at such time as some of the Kings of Egypt went about by cutting the separation of Land which is betweene the *Red-sea* before recited, and *Mare Mediterraneum* or the *Midland-sea*, to bring them both into one, it was found by the *perpendicularum* or instrument of water-level, that the *Red-sea* was much higher then the *Mediterraneum-sea*, and being but shallow in divers places it was feared it would in those places have become so dry that it would not have beene navigable, but rather that people might have passed thorow it on foote, though not as *Moses* with the children of *Israel* miraculously did, but even upon dry ground, and for this, and other inconveniences which might have ensued it was left undone. Moreover it hath also bin found that the Sea on the West side of *America* vulgarly called *Mar del zur*, is much higher than the *Atlantick* sea, which lieth on the East side, so as if it had so bin that the *Isthmos* of land betweene *Panama*, & *Nombre de Dios* might have bin cut thorow, that passage there might have beene made into the *Parisike-sea*, otherwise called *Mar del zur*, without sailing so farre about as by the straights of *Magellan*; yet would some other great inconveniences have growne through the inequality of the heights of these two seas.

Another reason there is that this separation hath bin made since the flood, which is also very considerable, & that is, that the Patriarch *Noe* having had with him in the *Arke* all sorts of beasts (all else besides thorowout the whole world being destroyed) these then after the flood being put forth of the *Arke*, to encrease, and multiply, did afterward in time disperse them.

themselves over all parts of the continent or maine Land, but long after it could not be before the ravenous Wolfe had made his kind nature knowne unto man, and therefore no man unlesse he were mad, would ever transport of that race for the goodnes of the Breed, out of the continent into any Iles : no more then men will ever carry Foxes (though they be lesse damageable) out of our continent into the Ile of *Wight*. But our Ile as is aforesayd, continuing since the floud fastned by Nature unto the great continent, these wicked beasts did of themselves passe over, and if any should object that *England* hath no Wolfes in it, they may be answered that *Scotland*, being therewith conjoynd hath very many, & so *England* it selfe sometime also had, untill such time as King *Edger*, tooke order for the Destroying of them thorowout the whole Realm, which generall Destruction they well deserved by a Kings command, having before that Kings time bin the Destruction of two Kings of the *Brittaines*, which were, *Madan*, and *Mempricius*.

No Foxes in the Ile of *Wight*.

The like may be thought of *Ireland*.

Some time being annexed to *Scotland* in regard of the Wolfes in that Ile.

But now whether this breach of this our *Isthmos*, were caused by some great Earth-quake, whereby the Sea first breaking thorow, might afterward by little & little enlarge her passage, or whether it were cut by the labour of man in regard of commodity by that passage, or whether the inhabitants of the one side or the other by occasion of war did cut it, thereby to be sequestred, and freed from their Enemies, must needs remain altogether uncertaine; but, that our Ile hath bin continent with *France*, and that since the deluge, hath here bin shewed : and although not out of the writings of old authors, yet by evident reasons, and marke-

able

able demonstrations, such as well in this case are to be allowed for sufficient authors: yea, and that before such as might perhaps deliver us some such report, upon some others heare-say, and want such due proofes as here have bin alleadged to confirme it. And no marvaile is it, that in old Authors no relation of this is found, considering that they must indeede be very old, that hereof must make mention, yea, they must have bin such as in those times, must have lived about these parts, or had good meanes from these parts to have understood it, both which, considering those so very ancient ages, and the want of knowledge of letters, generally of all people in these parts of *Europe*, cannot possibly be expected. Many ages were over-past betweene the time of the deluge, and the time wherein the first Author lived, that ever made mention of our Ile, and let *Berosus* the *Chaldean* Priest (if hee were before *Aristotle*) have the credit to be the first, who lived (as it is sayd about 340. yeeres before the time of Christ, and so farre from our Ile, that neyther he nor others for sundry ages after him, could come to have true knowledge thereof, seeing they never came to converse with any of the inhabitants, that so they might have learned it by tradition, if by tradition among such barbarous people, it had untill then bin conserved; for by writing could they not understand it from them, that in many ages after, knew not what writing meant; and when afterward in length of time their posterity came to the knowledge of letters, then had both this, & other things belonging to their antiquities, long before beene worne out of remembrance: And thus will I here end this Chapter, and so returne againe to prosecute my former course.

Berosus hath
all his credit
of *Annins* of
Nisibis.

OF THE ARRYVALL
OF THE SAXONS OVT OF
GERMANY INTO BRITTAINE:

And how they received the *Christian*

Faith, possessed the best part of the

Country, called it *England*; and

leaving the name of Saxons,

came generally to be cal-

led English-men.

The fifth. Chapter.



Have in the third Chapter spoken of the old Customes of our *Saxon* Ancestors before their comming into *Brittaine*; and of *Brittaine* sometime called *Albion*, I have spoken in the last fore-going Chapter, and heere am

I now come unto the comming of them out of *Germany* into this most famous, and flourishing Ile.

King *Brute* by Conquering the more ancient Inhabitants, obtayned the rule, and Domination over all *Albion*, which after him the Conqueror thereof, became (according to the most generall opinion) to be called *Brittaine*, which he deviding into three parts, did leave unto the Kingly Government of his three sonnes. Vnto *Loegrin* who was the eldest, he left *Loegrin*, now called *England*. Vnto *Albanas* the second sonne, he allotted *Albania*, now called *Scotland*. And unto *Camber*, the third son he gave *Cambria*, now called *Wales*. But as in this World there is nothing stable, nor no possession of any family perpetually

It is sayd that *Brute* arrived in *Albion* about 3000. yeeres, after the creation of the World.

About 330.
yeeres, as some
write, before
the birth of
Christ.

thereunto assured, so these three Kingdomes did not still remaine unto the posterity of this King *Brute*, and his *Brittaines*, for the valiant Prince *Fergus*, sonne unto *Ferquardus* King of *Ireland*, coming out of that Ile into the Noth part of *Brittaine*, vanquished the *Brittish* inhabitants, and became the first King in that Country, of the Scottish Nation, for so were the people which he brought with him out of *Ireland* called.

The people of
the septentri
onall parts of
Germany, were
chiefly given
to the exercise
of shooting:

The Scottish-men if originally they came out of *Scythia* (as some of their owne authors affirme) and so to take the name of *Scotts*, or *Scyttes*, of the ancient *teutonicke* verbe *Scyptan*, whereof commeth our English verbe *to-shoot*, then in all likely-hood was it from the German *Sythia*, whereof some doe account apart of *Denmarke* also to have bin, and seeknig new habitation might passe over to the *Orcades*, and coasting downe southerly along by the shore of *Ireland*, crosse over into *Cantabria*: and from thence (in some time after) came into *Ireland*. This I say must be presumed, if rejecting the tale of *Scota* we accord unto such authors, as will bring them from *Scythia* into *Spaine*, from whence it is held they came into *Ireland*; and so into *Scotland*.

Now Biscaya.

Pictes not so
called of paint
ing their
bodies.

Moreover the *Pictes*, a-people not so called of painting their bodies, as some have supposed, but upon mistaking their true name which was *Phichtian* that is to say fighters (for the *ch*, must here be pronounced as *gh*, and then standing in steed of *s*, to expresse the plurall number) comming first out of the German *Scythia*, bordering upon *Mare Balticum*, where at this present are the Dukedomes of *Meckel-borough*, and *Pomerania* (from which parts or neere there

OF THE ENGLISH-SAXONS IN BRIT. BY
there-about, the Scottish men according to the opinion of some writers, as is afore said, are also said to have come) & getting foot in *Brittaine* did lastly encroach unto themselves a Kingdome betweene *Loegria*, and *Albania*, by fleecing from each of these two Countries a parte, that is to say, a parte from *England*; and a part from *Scotland*, as *Galloway* from the one, and *Westmerland* from the other.

But the *Brittish* people that as yet possessed *Loegria* *Loegria*, afterwards called *England*. did not there for all this enjoy their ancient freedom, for that *Iulus Caesar* with his *Romans* having inuaded, and subdued them, made them tributary unto the *Roman* Empire, under which they continued the space of almost five hundred yeeres, during which time they were governed by their owne tributary kings, or by such Lieftenants as the *Roman* Emperours appointed over them, yeilding thus unto the *Romans* a constrained subjection, and from them againe receiving protection, untill such time as the puissance of that Monarchy began to decline; and that by reason of the invasion made upon them, even in their owne proper, and naturall Country of *Italy*, by cruell *Atilla* King of the Hunnes, they were forced to give over, and relinquish the rule, and protection of the *Brittaines*, even at such time as the *Brittaines* were most unable to defend themselves from their bordering enemies, the confederated *Scottish-men*, and *Pictes*; yea by the *Romans* themselves were they made the lesse able, in that they had drawne great troupes of their best men of armes for their ayde, and seruice out of *Brittaine* into other parts, and weakned they also were, because that great multitudes had bin consumed

by Pestilence. Thus notwithstanding the most grievous complaints made unto the *Romans* by the *Brittaines* to be by them assisted, they were now of them utterly neglected, and left unto their owne weakest ability; And so the *Roman* domination over *Brittaine*, that first began under *Iulius Caesar*, the first of all the *Roman* Emperours, now ceased, and tooke an end under the Emperour *Valentinian* the third, and last of that name.

David
Chamber,

The *Brittaines* being thus abandoned, elected *Vortiger* to be their King, who having lost as some Scottish Writers report, twenty thousand men with *Gurellus* their Captaine, in a battle against the *Scots* and *Piſes*, who therein lost but about foure thousand, was resolved to have fled into *Cambria*, but being by his Councell, and Nobility dissuaded, he with their aduise, did send over for succour into *Germany* unto the *Saxons*: then the most renowned, and warlike people of all the *Germans*. His request they condescended unto, and *Hingistus* and, *Horsus*, two brethren, and most valiant *Saxon* Princes, had the conduction of these forces over into *Brittaine* in three great, and long Shippes, then called keeles; to the number of nine thousand men. And because these noble Gentlemen were the very first bringers, and conductors of the ancestors of *English-men* into *Brittaine*, from whence unto their Posterity the possession of the Country hath ensued, I thought fit here in portraiture to set downe their first Arrivall; therewithall to shew the manner of the Apparell which they wore; the Weapons which they used, and the Banner or Embleme first by them there spread in the field.

Nine thousand
Saxons
first brought
into Brittain,
(as sayth Po-
pulars.)

OF THE ENGLISH-SAXONS IN BRIT. 117
 THE ARRIVALL OF THE FIRST
 Ancestors of English-men out of *Germany* into
Brittaine.



They arrived at *Ippresfleete* now called *Egglefleete*, in
 the Ile of *Tanet* in *Kent*, in the yeere of our Lord
 447. and in the second yeere of the Raigne of King
Vortiger. And albeit venerable *Bede* writeth that in
 the yeere of our Lord 439. *Marcianus* Raigned with
Valentinian, in whose time he sayth the Saxons, were

made

sent for by King *Vortiger* into *Brittaine*, yet sayth he, not that they arrived there in the sayd 439. yeere, but in the time of the raigne of *Valentinian*, which continued thirty yeeres, untill such time as by the practise (as is thought) of *Maximinus* he was killed.

Saxons came into Brittain and Frankes into Gallia much about a time.

Here by the way it may please the Reader to note, that it was but somewhat more than twenty yeeres before the comming of the *Saxons* into *Brittaine*, that the *Frankes* (of whom in some of the fore-going Chapters I have spoken) being a people also of *Germany*, bordering neighbours unto the *Saxons*, and speaking in effect the same language with them, did under *Faramond* their Leader, and elected King, enter into the Country of the *Gaules* : where they seated themselves, and became in fine the occasion that the whole Country after their name of *Frankes* was called *Frankenric*, that is to say, the Kingdome or possession of the *Frankes*, and since by abbreviation *France*. For in the raigne of *Clodion*, the sonne, and next successor vnto the afore-named King *Faramond*, who (as is above said) conducted the *Frankes* out of *Germany* into *Gallia*, Prince *Hingistius* conducted the *Saxons* in like manner out of *Germany* into *Brittaine*.

Prince Hingistius, and his brother Horsus first bringers of English-men into Brittain.

Uitarpinus.

Hingistius when first hee there arrived, was a goodly young Gentleman under the age of thirty yeeres : of a marveilous great courage, and of an excellent wit, and both he, and his brother *Horsus* were the more renowned for that they had beene brought up in the service of the aforenamed Emperor *Valentinian*. They were of very Noble descent, their Father *Uitgise*, being the son of *Ulecta*, & *Ulecta* sonne unto the great renowned Prince *Uoden*, from whom

whom many Kings did afterward derive their offspring, and in regard of his great honour did duely from him observe their degrees, and descents.

And heere I cannot but wonder at *Occa Scarenfus*, *Occa Scarenfus* of whose little credit I have spoken in the second Chapter, who telleth us first of two brethren called *Hingistus*, and *Horsus* the sonnes, as saith, he of *Vaulphe Haron* Duke of *Friesland*, and that *Hingistus*, who was two yeeres elder than his brother *Horsus*, was borne in the yeere of our Lord 361. by which accompt *Hingistus* when in the yeere of our Lord 447. he came unto the ayde of King *Vortiger*, must have bin 86. yeeres old, and so a very unlikely man to beare Armes. He further telleth us of other two brethren, also called *Hingistus*, and *Horsus*, sonnes as he sayeth, unto *Odilbald* King of *Friesland*, and borne in the yeere 441. who he saith went also into *Brittaine*, to revenge the deaths of the aforesaid *Hingistus*, and *Horsus*, and were both slaine; but their Souldiers notwithstanding being animated by *Gorimond* an Irish Captain (who with many Irish-men was joyned with them) to revenge the deaths of their Princes; they fought so valiantly that they abtayned the victory, and made *Gorimond* their King: after whose death they chose one of their own nation, unto that dignity. Lo heere we see that *Occa* hath not onely found out other parents for our *Hingistus*, and *Horsus* than *Venerable Bede* (though he lived 200. yeeres before *Occa*) doth name, or them before by any other author we have heard of, but he findeth out a second *Hingistus*, and a second *Horsus*, to revenge the deaths of the former, & deserveth in both his relations to be beleaved a like.

Hingist was of
whence hee
was.

Chro. *Saxon*.

The ancient
armes of
Saxony.

The Duke of
Sauoy de-
scended from
Saxony.

Hingist was doubtlesse a Prince of the cheifest blood, and Nobillity of *Saxony*, and by birth of *Austria* in *Westphalia* vulgarly of old time called *Westfielding* (wherein unto this present a place retaineth the name of *Hengsterholt*) his wepen or armes being a leaping white horse or *Hengst*, in a read field; or according to our mixed manner of blasing armes in broken French, and English put together, A Horse argent rampant in a field gules: which was the ancient armes of *Saxony*, that the cheife Princes, and Dukes have there long since for many ages together borne. And albeit the Dukes of *Saxony* have of later yeeres changed that coat, yet doth *Henery Iulius* now Duke of *Brunswyke* (a most ancient *Saxon* Prince) who sometime bore the white Horse in a red field, now beares the white Horse for his creast, having for the cheife coat of his armes the two Leopards, which by *Richard Cordellion* King of *England* was given unto his anecessor *Henry the Lion*, Duke of *Saxon*, who had married with *Marhilda* the said Kings sister, and by the Emperor *Fredericke Barbarossa*, had bin bereft of his armes, and titles of honour. Moreover *Charles Emanuel* the now Duke of *Sauoy*, who is lineally descended from the ancient Princes of the cheife house of *Saxony*, by Prince *Beral* who came out of *Saxony* into *Sauoy* in the yeere of our Lord 998. and was the third soone of *Hugh* Duke of *Saxony*, which *Hugh* was brother unto the Emperour *Otho* the third, doth yet beare for one of his coates the sayd leaping white horse in a read field.

And very likely it is that this armes was in ancient time of paganisme, especially chosen in regard
of

of some Divine excellency beleeved to be in this beast, for the old *German's*, as saith *Tacitus*, had a certaine opinion, that a white Horse never having beene bridled, or any way used, but taken out of the Woods, and put to draw a sacred Chariot, the Priest or Prince following it; did by the neighings thereof, fore-tell things to come.

Vnto their Armes their names of *Hingistius*, and *Horsus* did also alude, being in their language *Hengst*, and *Horse*, and *Synonuma*, that is, both signifying one thing, to wit a horse. A *Hengst*, properly in the Teutonick is a *ston'd horse*: a *horse*, being anciently therein, A Hengst
or Hingst
is a ston'd
Horse. & yet with us, the generall name of that kinde of Beast. If some will say, that in *Germany* a *Horse*, is called a *Ros*, and in the *Netherlands* a *Pert*, I answer it is true, but it was anciently in the *Netherlands* also called a *Horse*, and sometimes *Orse*, and at this day a litter is in the *Netherlands* called an *Orsbare*, which being written according to our English orthography, is a *Horsebarrow*, which were if we to use it, a name more fit, and intelligible in our tongue than a *horse-litter*.

The ancient *Pagan German's*, especially the noble men, as both *Crantzius*, and other writers testifie, did sometimes take the name of beasts, as one would be called a *Lyon*, another, a *Beare*, another a *Wolfe*; and so in like manner had these two afore-named Princes, their denominations. Very probable it is, that these two *Saxon* leaders with their Forces, which were of *Westphalia*, *Friesland*, and *Holland*, did (as the *Chro.* Chro. Brittain. *Chronicles of Holland* affirme) set forth from thence, and so sayld over into *Brittaine*, for as I have sayd in the third chapter, the inhabitants of these Provinces were

all sometime generally by the name of *Saxons*.

Hingist, and his brother with their Forces being arrived in the Ile of *Taney* in *Kent* in the Yeare of our Lord before specified, and in the second of the Raigne of King *Vortiger*, as before hath also bin sayd, were unto the sayd King greatly welcome, and marching against his Northern enemies, the Scottish, and the *Pibes*, valiantly incountred them in battle, and overthrew them, whereby they gained unto themselves most great honour, and reputation. Hereupon *Hingist* desired of King *Vortiger*, so much ground as with the skin of a Bull he could compasse about, which having obtaind, he did cut out a large Bulls Hide into very small Thongs, leaving them still fast the one unto the other, and having by this meanes brought the whole skin as it were into one Thong of a great length, he layd it in compasse on the ground, and so accordingly layd the Foundation of a Castle which he finished & called *Thong-castle*, situated neere unto *Sydingborne* in *Kent*, in which Castle he afterward Feasted King *Vortiger*; as anon I will declare. This Castle thus builded, *Hingist* sent home word into his Country of *Saxony* as well of the good successe he had had against King *Vortigers* enemies, as of the goodnesse, and fertillity of the soyle, and the lacke of Warrely courage in the *Brittains*. Whereupon a greater Nauy, and number of men was sent over out of *Saxony* unto him, and these consisted of the three principall sorts of *Saxon* people, to wit, of those that without distinction bare the name of *Saxons*. Of those that were particularly called the English. And of those that were called the *Wittes*.

The

The name of Saxons was notwithstanding generall to all, and thereof in the first Chapter I have already spoken, but of the name of English, and whence it should be derived, I will here first begin to speake. From whence then this may have proceeded, the conjectures have beene divers, albeit few or none doe carry likely-hood of truth.

It should seeme by the words of *Venerable Bede*, that they were called English, after their Country called *England* (wherein they inhabited long before they came into *Brittaine*) the which is thought to have stood in the middest betweene the *Vites*, and the *Saxons*; and Mr. *Cambden*, out of one *Ethelwerdus* an ancient Author findeth reason to be of opinion that this Country indeed was the very old *England*. And that there is such a Country as was called *England*, and that before ever such a name was imposed upon any part of *Brittaine*, *Venerable Bede*, as before is shewed, doth also testifie. And sundry other writers, as namely *Crantzium*, who plainly calleth it *Anglia*, that is to say *England*. It was in time long past, the antient habitation of the *Saxons*, from whence by the Danes they were expelled, and ever since hath it remained in the Danish possession. It lyeth betweene *Iutland*, and *Holsatia*, or to distinguish the bounds thereof more particularly, betweene *Flensbourg*, and the floud *Sly*, whereon the towne of *Sleswike* is situated: And from this place saith *Henricus Rantzovius*, the Saxons went, that passed over the Sea, unto the ayd of the *Brittains*, so naming them by the generall name of *Saxons*, though otherwise they were called *Englisb*, and of some *Englisb*, *Saxons*.

*Beda Histoe.
Eccles. Angl.*

Old England.

See more here.
of towards the
end of the first
Chapter.

Rantzovius in
his period of
Empires.

About the
name of
England.

But now whence this name of *England*, and consequently of *English* should come, is to be considered. *Saxo Grammaticus* will needs have it to have had that name of one *Angul*, who he saith was Brother unto *Dan* the first King of *Denmarke*, but *Albertus Crantz*. being offended at his folly, tells him that *England* had the name of *Brittaine*, many hundreth yeeres after this *Angul* was dead. Marry if *Saxo* meant it of the first or old *England*, heere before spoken of, and not of this present Country of *England*, hee is the more excusable, but it therefore followeth not that it is true, for other reasons that doe withstand it. Very apparent it is, that many Countries have aptly taken their names from the very nature of their soyle, or from the manner of their Situation, whereof I could shew sundry examples: and most manifest it is that in the ancient *Teutonicke* as well as in the moderne, eyther high or low, the word *Eng*, signifieth narrow, or straight, and sometimes a nooke, &c if a man at this present should aske any Dutch-man in some Language besides his owne, that he understandeth; how he would in his owne Language call a narrow Country, or Region, he would straight-waies answer, and say, *Engeland* or *England*: not unfitly then may old *England* by the little or narrow situation thereof, in a very nooke of land bordering upon *Mare Balticum*, have had at the first in the ancient *Teutonicke* language that denomination. And not onely this old *England* whereof we speake, but our present Countrey of *England*, also growing to a narrownesse or straightnes, both towards the North, and towards the West, doth not disagree from this reason: though perhaps

England what
the name signifieth.

perhaps another reason might also move King *Egbert* to caule it to be called *England*, whereof I shall take occasion to speake more afterward. It was anciently written *Engaland*, and corruptly *Engaland*, and now both in high, and low dutch, it is commonly written *Engeland*, and thus much about the name thereof shall here suffice.

King *Egbert*
first caused our
Country to be
called *England*.

Now as touching the third sort of *Saxon* people, which were called the *Wites*, Some will have them called *Juites*, and not *Wites*, and others will have them called *Geates*, or rather *Gothes*, but with these latter meane not to meddle, for that they over-shoot the marke too far, and so will never hit it. *Venerable Bede* calleth them plainly *Wites*, and noteth the Ile of *Wight*, which yet retayneth that name of them, to have bin besides other places of the Continent, their habitation. Moreover some of these *Wites*, as *Sebastian Munster* declareth, went, and inhabited among the Mountaynes that divide *Germany* from *Italy*. And these by this occasion (as plainly it seemeth) were called the *Hilwites*, for a Mountaine which now in the Teutonicke is called a *Berghe*, was hertofore called a *Hil*, as also a *Dun*, & we yet from thence retayne the name of *Hil*, in our language: And to the Country of the *Hilwites*, the latinists giving a name drawne from the Teutonicke sound, have made it *Helvetia*, and the German name of *Suitlers*, that is to say the *Vistes* or *Vitser* (for *r* in the end of a word, doth in the high Dutch divers times expresse the plurall number, as *r* doth with us) doth also heereunto concur. The *s* being set before the *v*, or double *m*, is often in the Teutonicke used for the abbreviation of the Article *the*, as

Munsterus
libro tertio.

Hilwites other
wise called
Switlers.

Vites, and
Iuites all one.

s'winter for the winter, and sundry the like. But I have reason to be of opinion that *Iuites*, and *Vites*, is all one, and so no man deceived in taking of any of both to be right, for the *v* being here taken as a Vo-well, and not as a consonant, it is *v-ites*, and so by pronounciation easily brought to be all one in sound with *Iuites*, if the *iu*, be sounded as in the Teutonicke it is, which indeede is the more naturall, and apt sound thereof, that is, as we English men would sound it, if the true writing were with *y-u*.

The *Vites* why
 so named.

And as for the reason, why this people had particularly this name, I take it to have proceeded of a certayne swiftnesse or agillity, which they accustomed themselves unto, both in warre, and in hunting, more than did the other.

Witapius.

With this troupe, consisting of these three aforesaid sorts of *German* people, came over the most faire Lady *Roxena*, which some *Saxon* Authors call *Ronixa*, who as our Chroniclers say, was the daughter of *Hingistus*, but I finde in some of that Country Writers from whence she came, that she was his Neece, which is the likelier of both, considering that *Hingistus* is not like at that time to have beene old enough to have had such a daughter, and that he was as young when he came into *Brittaine*, as before hath bene sayd, may appeare by the many yeeres that he lived after his comming thither. As this Lady was very beautifull, so was she of a very comely deportment, and *Hingistus* having invited King *Vortiger* to a Supper, at his new builded Castle, caused that after Supper, she came forth of her Chamber into the Kings presence, with a cup of gold filled with Wine, in her hand, and making

making in very seemely manner a low reverence unto the King, sayd with a pleasing grace, and countenance, in our ancient language, **waes heal hlafozd Cyning**, which is, being rightly expounded according to our present speech, **be of health Lord King**; for as **was** is our verbe of the preterimperfect tense, or preterperfect tense, signifying **have bin**, so **was**, being the same verb in the imperative mood, and now pronounced **war**, is asmuch to say, as **grow, be, or become**; & **waes heal** by corruption of pronounciation afterwards became to be **wassail**. The King not understanding what shee said, demaunded it of his Chamberlaine, who was his Interpreter, and when he knew what it was, he asked him how he might againe answer her, in her owne language, whereof being informed, he sayd unto her, **Drinc heal**, that is to say, **Drink health**. Of the beauty of this Lady, the King tooke so great liking that he became exceedingly inamoured with her, and desired to have her in marriage, which *Hingistius* agreed unto, upon condition, that the King should give unto him the whole Country of *Kent*, whereunto he willingly condescended, and divorcing himselfe from his former married wife, married with the *Saxon* Lady *Rowna*.

Hingistius having thus by the Kings gift obtrayned all *Kent* (which before that time, with somewhat more annexed unto it, had beene divided into foure petty kingdomes) he made it now one entire kingdome, by taking upon himselfe the name, and title of King thereof. And being now placed in his owne Realme; which he meant to keep; and defend, sent over into *Germany*, for more *Saxon* forces, to be imployed in the North parts against the aforementioned enemies of the *Brittains*,

Wassail, what it rightly signifieth.

Hingistius becommeth King of *Kent*.

A second supply of *Saxon* forces.

which accordingly were brought over, to the number, as some write, of 5000, men, under the leading, and conduct of *Occa*, and *Ebusa*, neere kinsmen unto King *Hingistus*, and these both in service in the field, and in Garrison in the holds, were imployed as is afore-sayd.

The beginning of the breach betweene the Brittaines and the Saxons.

The Brittaines in the meane time, seeing King *Vortiger* not onely for the love of *Rowena* (a *Pagan* Woman (to have left his lawfull, and Christian wife, but to be altogether addicted unto her Nation, and not only to have given unto King *Hingistus*, the free possession of all *Kent*, but to have added unto that Kingdome, those parts which we now call *Middle-sex*, *Essex*, and *Suffolke*, there grew in the Brittaines a great averſion from their King, and no lesse hatred unto the *Saxons*, which the *Saxons* already perceiving, and finding on their parts some causes of complaint, as the want of due payment, notwithstanding the great services they had done them, the lacke of necessary provision due unto them, and the like; the fire of hatred deeply kindled on eyther side, and from love, & friendship they grew into mortall hate, and enmity. And King *Hingistus* being a *Pagan*, and not acquainted with the Precepts of Christianity, perhaps was glad to have occasion by this breach to get from them what he could: Though yet at the first by taking the Kings part, to helpe to chastise his people, as his disobedient subjects.

Rebells against their wills.

The Brittaines heereupon seeing themselves thus to be made Rebels against their wills, sought estoones to be the Subjects of a better King, and deposing their King *Vortiger*, elected *Vortimer* his eldest sonne

Sonne unto his Fathers dignity. King *Vortimer* no sooner advanced to the Crowne, and dignity of his Father, began open hostility against the *Saxons*, and besides sundry skirmishes, had with them foure battailes or foughten Fields. In the first whereof which was at *Ailesford* in *Kent*, although the Saxons kept the field, yet was *Horsus* Brother unto King *Hingistus* there slaine, howbeit his death was recompensed with the slaughter of *Categerne* the brother of King *Vortimer*. To be briefe, the Saxons by this aforementioned Brittish King were so weakened, and pressed, that they not onely retyred into the Ile of *Taney*, but King *Hingistus* himselfe went over for a supply of more forces, and albeit some are of opinion that after his first aryvall in *Brittaine*, he never crossed the seas backe againe into *Saxony*, yet should it seeme by others that he did, and *Iohn Dowda* in his verses in praise of *Leyden* in *Holland*, saith, that *Hingistus* is thought at such time as he returned victorious (as he tels us) out of *Brittaine*, did lay the foundation of the castle of that towne, which carrieth no likely hood of truth, for that *Hingistus* returned not victorious, neither had he reason to stay there about the building of Castles. During the time of the absence of King *Hingistus*, the Queene *Romena* (as some have written) found the meanes that king *Vortimer* was poysoned, after he had reigned about six yeeres.

The sonne being now dead, king *Vortiger* the deposed father obtained againe the kingdome, & soone after king *Hingistus* returned with his new forces into *Brittaine*. But finding a great, and unexpected alteration in this king, he was not onely forced to make

King *Vortiger* deposed, and his sonne *Vortimer* made King.

Horsus the brother of *Hingistus* slaine.

King *Hingistus* returneth into *Saxony* for more forces.

King *Vortiger* the second time made King, became alienated from the Saxons.

friendship with the *Scottish*, & the *Picts* (if his peace with them was not made a little before) but to prepare even by force of armes to defend himselfe against his new turn'd enemy, and former friend, who had now gathered a strong power of *Brittains* to goe against him in the field. But whether it were that he thought himselfe too weake, or that he rather sought to be especially revenged upon the *Brittish* Nobility, which he might presume to have drawne the affection of. King *Vortiger* from him, or both, true it is that he rather devised to take up the matter by treaty than by battle, and the time, and place thereunto appointed being *May-day*, and *Salisbury-plaine*, both these Kings accordingly met; eyther accompanied with his chiefeft Lords, and followers, and there had King *Hingliss* prepared them a feast, and after the *Brittains* were well whittled with wine, he fell to taunting and gurning at them, whereupon blowes ensued, and the *Brittish* Nobility there present, being in all, three hundreth, were all of them slaine, as *William* of *Malmesbury* reporteth, though others make the number more, and say that the Saxons had each of them a *seax* (a kind of crooked knife) closely in his pocket, and that at the watchword, *Alem cotor seaxes*, which is, as in the first Chapter hath bin sayd, *take your seaxes*, they suddainely, and at unawares slew the *Brittaines*.

Two Kings,
and their Nobility meet at a bloody banquet.

Brittains massacred by the *Saxons*.

Some yeeres before the comming of the Saxons into *Brittaine*, a like meeting hapned in *Germany*, betweene the Saxons, and the Thuringers; at which meeting the Saxons by the plot, and practice of the Thuringers had all bin slaine, if they had not before hand suspected.

suspected false measure; and bin secretly provided for it, and thereby made their party good with the Thuringers, when as they thought to have massacred them. And hereof as it should seeme, retayning memory, they did peradventure upon suspicion of such a like practise intended against them by the *Brittains*, come thus secretly provided of weapons, wherewith, being in drinke, and falling in quarrell, they committed this bloody act. An act which albeit that it may be held for a lesse fault among such as were Pagans, than had they bin Christians, yet not in any to be allowed, nor by any to be excused, unlesse by Machiavell.

King *Vortiger* upon this massacre of his Brittish Nobility, was seized upon, and detayned Prisoner, and to purchase his liberty, was faine to confirme unto King *Hingist* his former donation of *Kent*, and the afore-named Provinces; and to adde unto them, to the increase of the sayd *Saxon* Kings Dominion, the Provinces, that at this present beare the name of *Suffex*, and *Norfolke*; so as albeit he beare the name of King of *Kent*, yet contained his Dominion five of the other Countries, and so fixe in all. And when he had raigned (though not without often warres, and troubles) the space of thirty, and foure yeeres, he dyed honourably, as writeth *Marianus*. Others that write he dyed a violent death, do much differ among themselves, and so each overthroweth the others credit; some say he was slayne in battaile, others that he was beheaded, others that he was burnt. But the report of *Marianus* (besides other good reasons to approve it, over, and aboue the other Writers contradictions) doth appeare to be true, and especially by the

King *Hingist*
raigned thirty
foure yeeres.

peaceable entrance, and raigne of his Sonne *Oese*, who next succeeded him in his Kingdome.

King *Vortiger*
his miserable
end.

King *Vortiger* after the accord made betweene him, and King *Hingisus*, as is afore said retired him selfe into *Wales*, and there built a Castle, wherein he after ward came to a miserable end, for the Castle being set on fire, he therein was burnt.

The *Brittains* then elected to raigne over them in his steed *Aurelius Ambrose*, whose Raigne lasted thirty and two yeeres.

After him Raigned

Vther Pendragon, eightene yeeres.

Next succeeded the Famous King *Arthur*, Whose Raigne endured twenty, and sixe yeeres.

Then *Constantine*, who Raigned three yeeres.

Aurelius Conanus, thirty, and three yeeres.

Vortiporus, foure yeeres.

Malgo, five yeeres

Careticus, three yeeres.

Cadwane, twenty, and two yeeres.

Cadwalin, forty, and eight yeeres.

Cadwalladar, three yeeres.

During the Raignes all these eleaven Kings, which together in number of yeeres amounteth unto 197. that is to say, from the death of King *Vortiger*, to the Death of *Cadwalladar* the last King of the *Brittains*, whose raigne ended in the yeere of our Lord, 685, there began in *Brittaine* sixe Kingdomes more of the *Saxons*, so as in all there were seven.

Seven King-
domes of the
Saxons in *Brit-
taine*.

The first, as before hath bin shewed, was the Kingdome of *Kent*.

That

That which began next after, was the Kingdome of the *South-Saxons*.

The third of the *East-Englsh*.

The fourth of the *West-Saxons*.

The fifth of the *East-Saxons*.

The sixth of the *Northumbers*.

The seventh which last of all tooke beginning was that of the *Mercians*.

Thus the *Saxons*, who at the first came unto the aide of the *Brittains*, became about two hundred yeers after, to be the Possessours, and sharers of this best part of the whole Ile of *Brittaine* among themselves. And as their language was altogether different from that of the *Brittains*, so left they very few *Cities*, *Towns*, *Villages*, *passages*, *Rivers*, *Woods*, *Fields*, *Hills* or *dales*, that they gave not new names unto: Such as in their owne language were intelligible, and cyther given by reason of the situation or nature of the place, or after some place in some sort like unto it in *Germany*, from whence they came. As the name of *Oxford* or *Oxenford*, on the River of *Thames*, after the Towne of like name in *Germany*, situated on the River of *Oder*, Our *Hereford* neere unto *Wales*, after *Herward* in *Westphalia*, and so in like manner may be sayd of *Stafford*, *Swinford*, *Bradford*, *Norden*, *Newarke*, *Bensham*, *Oxenbridge*, *Buchurst*, *Scorsethorp*, *Holt*, *Mansfield*, *Swinsfield*, *Dovenry*, *Hamstead*, *Radelife*, *Rafendale*, and a great number more of places in our Country, that yet retain the names of places in *Germany*, and the *Netherlands*, (albeit the ancient orthography may in some of them be some little varied) as here to be reckoned up would be tedious.

Name of all places in *Brittaine* changed by the *Saxons*.

As touching the name of our most ancient, cheife, and famous City, it could neere of **Luds-towne** take the name of *London*, because it had never anciently the name of **Luds-towne**, neyther could it, for that **Towne** is not a Brittish but a *Saxon* word, but if it tooke any appellation after King *Lud*, it must then have bin called *Caer-lud*, and not **Luds-towne**: but considering of how little credit the relations of *Geffery* of *Monmouth* are, who from *Lud* doth derive it, it may rather be thought that he hath imagined this name to have come from King *Lud*, because of some neere-nesse of sound, for our *Saxon* ancestors having divers ages before *Geffery* was borne, called it by the name of *London*, he not knowing from whence it came, might straight imagine it to have come from *Lud*, and therefore ought to be *Caer-Lud*, or **Luds-Towne**, as after him others called it, and some also of the name of *London*, in Brittish sound made it *L'hundain*, both appellations as I am perswaded, being of the *Brittains*, first taken up, and used after the *Saxons* had given it the name of *London*.

But here I cannot a little maruaile how *Tacitus* (or any such ancient writers) should call it by the name of *Londinum* (that having bin as it should seeme, the *Latin* name thereof since it hath bin called *London*) which appellations he could never have from the Ancient *Brittains*, seeing they never so called it, *Iulius Caesar*, seemed not to know of the name of *Londinum*, but nameth the City of the *Trinobants*, and a maruaile it is, that betweene the time of *Caesar*, and *Tacitus*, it should come to get the new name of *Londinum*, no man can tell how. To deliver my conjecture how this
may

may chance to have hapned, I am loth, for that it may peradventure be of some disallowed, and so omitting it, I will leave the Reader to note that the raigne of King *Lud*, from whom some will needs Derive the name of *London*, was before *Iulius Caesar* came into *Brittaine*, and not after, for *Caesar* first entered *Brittaine* in the time of *Casibelan*, who was brother unto *Lnd*, and succeeded next after him, and in all likelihood, if *Lud* had given it after himselfe the new name of *Carelud*, or as some more fondly have supposed of *Luds-towne*, *Iulius Caesar*, who came thether, so soone after his death could not have bin so vtterly ignorant of the new naming of that City, but have knowne it as well as such writers as came after him.

Evident it is, that our *Saxon* ancestors called it *Lunden* (in pronountiation sounded *London*) some times adding thereunto the ordinary termination which they gave to all well fenced Cities, or rather such as had Forts or Castles, annexed unto them, by calling it *Lundenbirig*, and *Lunden-ceaster*, that is, after our latter pronountiation *Londonbury* or *London-chester*. This name of *Lunden*, since varied into *London*, they gave it in regard, and memory of the ancient Famous Metropolitane City of *Lunden*, in *Sconeland* or *Sconia*, sometime of greatest trafficke of all the East parts of *Germany*.

And I find in *Crantzius* that *Erie* the fourth of that name, King of *Denmarke*, went in person to *Rome* to sollicite *Pope Paschal* the second, that *Denmarke* might be no longer under the Ecclesiasticall iurisdiction of the Bishop of *Hambrough*, but that the Archbishop of *Lunden*, should be the chiefe Prelate of *Denmarke*.

Of the
name of
London.

Crantzius
libro 5.

That *Ludgate*
was not so
called after
King *Lud*.

Denmarke, *Sweden*, and *Norway*, the which in fine was granted. As for the name of *Ludgate*, which some will needs have so to have bin called of King *Lud*, &c accordingly infer the name of the City, I answer that it could never of *Lud* be called *Ludgate*, because gate is no Brittrish word, & had it taken name of *Lud* it must have bin *Ludporth*, and not *Ludgate*: but how commeth it that all the Gates of *London*, yea, and all the Streets, and Lanes of the City having English names, *Ludgate* only must remain Brittrish, or the one half of it, to wit, *Lud*, gate as before hath bin said, being English: this surely can have proceeded of no other cause than of the lacke of heed that men have taken unto our ancient Language, and *Geffrey* of *Abnmoth* or some other, as unsure in his reports as he, by hearing onely of the name of *Ludgate* might easily fall into a dreame or imagination that it must needs have had that name of king *Lud*. There is no doubt but that our *Saxon* ancestors (as I have sayd) changing all the names of the other Gates about *London* did also change this, and called it *Ludgate* otherwise also written *Leod-gate*, *Lud*, & *Leod* is all one, and in our ancient language folk or people, & so is *Lud-gate*, as much to say as *Porta populi*. The gate or passage of the people, and if a man do obserue it he shall find that of all the Gates of the City the greatest passage of the people is thorow this Gate, and yet must it needs have bin much more in time past before *Newgate*, was builded, which as *M. Iohn Stow* saith, was first builded about the raigne of king *Henry* the second: And therefore the name of *Leod-gate* was aptly giue in respect of the great concourse of people thorow it.

The

The City of *Torke*, which the antient *Brittains* *Torke*, why so called *Cact-efroc*, our ancestors called *Buertop*, and *Ebertop*, which by vulgar abbreviation might come to be *bozie*, or *bozie*, and so lastly *Torke*. *Buer*, or *Eber*, is in our antient language a wild-bore (though this latter name be English also) *top*, is a refuge or retreat, and it may be that it had of our ancestors this appellation, as being the refuge or retreat from the wild Bores, which heretofore may have beene in the Forrest of *Gautries*, which is within a mile of that Towne, and the more like it is, for that their remains yet a tole called *guid-law*, which is paid for cattell at *Bondumbar*, a Gate of the City so called, and was first granted for the payment of guides that conducted men (by like to save them from being hurt by this cruell beast) thorow the said Forrest. To deliver in like sort the reason of our ancestors denominations, of the other Cities, and Townes, as of these two the chiefe of the Realme, would here make too long a digression. But in that they first coming to the ayd (as is aforesayd of the *Brittains*) should make themselves possessors of the best part of *Britain* (whereof these changes of the former appellations have ensued) is not a thing altogether so strange, if we consider the sundry examples of the like in other Countries, where strangers having bin by the inhabitants called in to be their helpers, have afterward become to be their masters.

The *Autunians*, and *Sequanians* Inhabitants of some cantons of the *Gauls*, being at warre together, fortune at the first favoured the *Autunians*, by which occasion the *Sequanians* did seeke for ayd of *Arivis* a King of *Germany*, who assisting them, they got the

Assistants to distressed inhabitants, make themselves sharers of their Country.

better hand of the Autunians, but *Ariovist* beholding the forces of the Sequanians in respect of his owne to be but feeble, made himselfe in recompence of his tra-
 vailes possessor of the best territory they had. The Au-
 tunians being on the other side grieved that their ene-
 mies by meanes of their new friends had prevailed a-
 gainst them, required ayd of the Romans, and obtained
 the assistance of *Iulius Caesar*, who when he perceived
 both the one, and the other, through their divisi-
 ons to incline to ruine, in fine not onely made them,
 but all the rest of the *Gaules* tributaries to the people
 of *Rome*.

Moreover *Baldwin* surnamed the Leaper, King of
Ierusalem, left for his Heire, and Successour another
Baldwin, being his Nephew, and sonnie unto *Sybilta*,
 his Sister, by her first Husband (for at that time she
 was Wife unto *Guy* of *Lusignan*) of whom for that he
 was young, he left *Raymond*, Earle of *Tripoli*, to have
 the Tutorship. The aforesayd King being no sooner
 dead, *Raymond* made away his Pupill, in intention to
 make himselfe King, but *Guy* of *Lusignan* in the right
 of his wife withstanding it, civill wars arose betweene
 them, and *Raymond* finding himselfe the weakest, cal-
 led in *Saladin* Souldan of *Egypt*, for his assistance. This
 Egyptian espying his opportunity, tooke without any
 resistance the Cities of *Azorton*, *Ascalon*, *Berithe*, and
Ierusalem it selfe, and in conclusion the whole Realme,
 which with so great travaile, and cost, the Christians
 had before recovered.

A like third example, I will here set downe, and so
 returne to my former matter. The *Grecians* being in
 popular dissention, one sort willing to advance into
 their

their Imperial Crowne *Iohn Cantacuffin*, and the other
 fort *Iohn Palaeologus*, his Sonne in Law, but the Sonne
 finding himselfe of least abillity, sent for aide unto *Or-
 can*, at that time King of the *Turkes*, who with his
 Forces passing over at *Helespont* so prevaile, that
 he indeed made him Emperour, but by this meanes,
 himselfe, and his *Turkes*, first began to get a tast of
 the sweetnes of *Europe*, which before that time they
 never knew, and for his first footing therein he made
 himselfe the sure possessor of the City of *Gallipolis*:
 and after his death, *Amuratz* his successour tooke *Phi-
 lippolis*, and *Andrinapolis*, and never ceased untill
 he had gotten that whole Empire, and chased out
Palaeologus whom his Predecessour had installed; but
 now to returne to our matter.

Vnto *Hingistus* in the Kingdome of *Kent*, succeeded
 (as before hath bin sayd) his Sonne *Oese*. To *Oese* his
 Sonne *Occa*. To *Occa* Son *Ermiric*, and unto *Ermiric*,
 his Sonne *Ethelbert*.

This King more blessed than all his Predecessours,
 was the first of all the Kings of our *Saxon* Ancestors,
 that ever received the Christian Faith: the which
 Faith he right happily received, about an hundredth
 and fifty yeeres after the arrivall of *Hingistus* first King
 of *Kent*, out of *Saxony* into *Brittain*. He was married
 unto the Lady *Bertha*, the Daughter (as I take it) of
Clotharim the first of that name King of *France*, and
 not of *Cherebert* his sonne, and successour, for that as
 the *French* Chronicles report, *Cherebert* raigning but
 a short space, dyed without issue. This Queene being
 a Christian, as were her parents, he permitted unto
 her the free use of her Christian Religion, and the ha-

King *Ethelbert*
 the first chri-
 stened English
 King.

ving of the chaste, and Vertuous Bishop *Luidheard*, about her, as also her Christian servants, by whose good examples he could not but be much edified; and by such his charitable permittance of them, he per-adventure obtayned the ensuing fauour, which of Almighty God he soone after received; which was his owne Christianity.

Some few yeeres before he received the sayd Faith, it hapned in the time that *Aella* Raigned King of *Deira*, sometime a part of the Kingdome of the *Nor-thumbers*, that certaine English children of that Country (whether taken in warre, and so transported away by enemies, or that it were tolerable among Pagan people, sometimes to sell away their Children) were brought to *Rome* to be sold (as Captive Heathen people are wont to be among Christians), and standing there in the Market; a certayne Reverend Religious Father named *Gregory*, being a man, as witnesseth *Venerable Bede*, of the greatest vertue, and learning of his time, comming thither, and beholding them to be of a very faire complexion, ruddy, and whitewith yellowish haire, demanded of the merchant that had them to sell, of whence they were, which being told him, he asked if they were Christened, it was answered that they were not, whereat fetching a deepe sigh, he said; alas, that the Author of darknessesse should yet detain people of such bright countenances in his possession, and that men of so faire faces should inwardly carry such foule soules. Demaunding by what name this people were called, answer was made him, that they were called *Angles*, or rather (if it were pronounced as they then called themselves

English Pagan
Children to be
sold in *Rome*.

selves) *Angelisce*, that is to say English. The reverend Father perceiving this name to alude unto the name of *Angeli* in Latin, sayd, verily not without cause are they called *Angles*, for they have faces like *Angels*, and ineepte it were that such men were made partakers, and Coheires with the *Angels* in Heaven, then demanded he the name of the Province from whence they came, and it was answered him, they were of *De-ira*, that is well quoth he, for they are to be delivered *De ira Dei*, that is, from the ire of God, and called to the mercy of Christ. What is the name, quoth he, of the King of that Country, it was answered, that his name was *Aella*, unto which name also aluding, *Alléluia* quoth he, must be sounded in that Princes Dominions, to the prayse of Almighty God his Creator.

And being stricken with much compassion, to behold that such Angelicall people in respect of their great beauty, and comelineffe, should continue the bond-slaves of the foule feind of Hell; he went unto *Pelagius* the second, who then was Pope, desiring of him, that some Ministers of the Word of God, might be sent into *Brittaine*, to Preach unto the Pagan English people, the Faith of *Iesus Christ*; offering himselfe to be one of that number, that would in Person undertake the journey, if so it pleased the Pope to allow thereof. Some that have written the life of S. *Gregory* doe report, that he obtayned of *St. Gregory* was the Pope, this is pious desire, and that he departed on his way from *Rome*, and was three dayes onward on his journey towards *Brittaine*, and that the people of *Rome*, when they had gotten knowledge thereof, on his way three dayes journey to have come into England, in person.

were exceeding sorrowfull, and went unto the *Pope*, and in a Lamentable manner declared how great a losse, and detriment it would be unto the whole City, to want the presence of so worthy a person; and therefore besought him, that this Reverend Father might be sent after, and called backe againe. The *Pope* considering their so earnest desire, he thereunto condescended, and sending after him, caused him to returne againe to *Rome*. *Venerable Bede* is heerein somewhat briefe, and only sheweth that albeit the *Pope* would have granted him leave to have gone, yet would not the people suffer him to depart so farre from their City of *Rome*. But by this occasion the *Pope*, now having the more knowledge of the life, learning, and vertue of this good Religious Father, he soone thereupon advanced him to the dignity of a Cardinall, and himselfe not long after chancing to die, this Cardinall was then (though much against his own mind) chosen his next successeur, and was the first in that See, of the name of *Gregory*, howbeit hee became afterward more renowned by the name of *Gregory* the great, than of that name the first, and for his great learning, and science, worthily reputed one of the sonie cheife Doctors of the Church.

Being now *Pope*, and mindefull of the good worke which before he purposed, mooved thereunto (as saith *Venerable Bede*) by the inspiration of God, he sent *S. Augustine*, and with him certaine other Monkes which feared God, to Preach the Word of God unto the English Nation, who after some difficulties, and their long journey, arrived in the Ile of *Taney* (which as it should seeme, was at that time farre greater than

now

St. Gregory
chosen Cardinall, and soone after *Pope*: sendeth *S. Augustine* into *England*.

now it is) to the number of almost forty persons, being so much increased, by reason of certaine French-men to be Interpreters, which according to the ap-
 poyntment of Pope *Gregory*, they brought with them, whereby it is to be noted, as in the ensuing Chapter, I shall take occasion to make manifest, that the true, and ancient language of the French-men, which was at that time yet with them in use, was in effect all one, which the antient language of the English-men, which they at that time did also speake.

Antient Eng-
 lish, & French
 in effect all one

Being in the aforesayd Ile arrived, they sent unto King *Eshelbert*, to let him understand both that they were come from *Rome*, and that they had brought with them such Doctrine, as should bring the receivers, and followers thereof, to enjoy an everlasting Kingdome in heaven, with the true, and living God. The King upon this message commanded that they should stay in the sayd Ile, having all things necessary ministered unto them, untill they should further understand his pleasure. Soon after the King came into the Ile in person, and for that he supposed, if they were skillfull in force-ry, they might perhaps deceive his view within some house, he appoynted to sit, and give them audience in the open ayre. And because this act, and message importeth so great a good, as the first bringing of the fayth of Christ unto English-men, that never before beleaved in him, but were unbaptized Pagans, and altogether ignorant of the knowledge of the true God, serving, and sacrificing unto their Idoles. *Choz, Moloden, Friga*, and the like, I have here according as *Bede* sets it downe, thought good by portrature more lively to deliver the manner thereof unto the view of the Reader.

The

244 OF THE ARRIVALL, AND
 THE MANNER OF THE FIRST
 bringing, and Preaching of the Christian Faith, unto
Eshtbert, King of Kent.

and a band of people



Beda:

These religious Fathers not armed with the force
 of the diuell, but strengthened by the power of God,
 carrying before them in a place of a Banner, a crosse of
 silver, and the Image of our Saviour painted in a table
 with invocating Almighty God in singing the Lita-
 nies

nies approached unto the Kings presence, before whom (being set downe as he willed them) they began to preach, both unto him and his whole traine; the word of life.

Audience givē
by King *Esbel*,
berr unto S.
Augustine.

The King having heard them answered that they gave very faire words, and promises, but for that they were unto him strange, and unknowne, he could not so rashly ascent unto them, and forsake the Religion which he and his people had so long observed, nevertheless quoth he, seeing you are come so farre to imparte unto us such knowledge as you take to be very true, and good, we will not seeke your trouble; but rather with all curtesie receive you, and yeild unto you such things as are necessary for your lively-hood: Neyther doe we prohibir you to gaine unto your profession by your preaching as many as you can. He moreover allowed them in *Canterbury* (the cheife City of his dominion) a place to reside in, and according to his promise provided them of necessities, and freely licensed them to preach. When a while they had thus proceeded, the good King being much pleased in beholding their purity of life, and godlynesse of conversation, and considering also the promises of the sweet joyes of heaven (which to be true they approoved by the working of many miracles) he did beleewe, and was baptized, whereby being before of the greatest earthly possessions of any his predecessors for that his dominion extended even unto the flood *Humber*, he now became capable (more than they ever were) of the eternall possession of the Kingdome of Heaven.

A gracious an-
swere of King
Esbelbert.

The conver-
sion of King
Esbelbert.

Such as are desirous more particularly to under-
stand

stand the true manner, and forme of the Religion, and service whereunto this our first christian English King, and his people were converted, may for their further satisfaction therein have recourse unto *Venerable Bede*, and all ancient authors that thereof have written.

This King thus being become a member of the Church of Christ, endeavouring in all he might, to overthrow the sinagogue of Sathan, by breaking downe the abominable Idols before mentioned, and such like. Whose good ensamples through the grace of almighty God, the Kings of the other severall Kingdomes soone after did ensue, as first *Edwine* King of *Northumberland*, *Carmenwald*, King of the East-English, *Sebert* King of the East-Saxons, *Kingilds* King of the West-Saxons, *Peda* King of the Mercians, and *Ethelulphe* King of the South Saxons, wherein God so wrought, that in the space of not much above threescore yeeres after the conversion of King *Ethelbert*, all these were converted from paganisme, and Idolatry unto the beliefe, and worship of our Lord Iesus Christ, and the Christian Faith was publikely preached in all their dominions, Churches, Chappels, and Monasteries were erected to the service of God, they builded Colledges, & Schooles for the encrease of learning. And in subscribing their names to any important writing (which contayning some donation was commonly in meeter, belike to be kept the better in memory) the names of a number of witnesses being put unto it, the signe of the crosse was also added. And such was the zeale of our first Christian ancestors in the propagation of the faith, that they

The English-Saxon Kings become Christians.

The fruits of the conversion of our ancient Kings.

Donation of Land written in rime.

they neyther forgot nor omitted, to labour for the conversion of their ancient Country-men the Saxons remaining in *Germany*, but sent over divers godly, and learned men to Preach unto them the Faith of *Christ*. As unto the Inhabitants of *Friesland*, and *Holland*, with *Zealand*, and some part of *Flanders*, and *Bra-*
bant, *Willebrordus*, with eleaven others his assistants. *Willebrord* was the first Bishop of *Utrecht*.
 Unto those of *Westphalia*, the two *Enalds*, called according to the colour of their haire, the blacke, and the white; Who there were Martyred about the yeere of our Lord 687. All these before mentioned, in respect of the naturall affection they carried unto the Country-men of their Ancestors, and great Grand-fathers, whose good (through their Christian zeale) they most desired, were not onely therefore most fit, but also for that they spake one same language, with them, as generally all the Inhabitants of our Country, and those of the afore-named parts at that time also did.

Vponlike zeale, *winfrid* whom *Pope Gregory* the second, named *Boniface*, did also Travaile in the conversion of the people of *Friesland*, *Thuring*, and *Hessen*: and being afterward made Bishop of *Ma-*
gunce, he went backe againe to *Friesland* to prosecute his former worke, and was there murdered.

To come now unto the cause of the generall calling of our Ancestors by the name of English-men, & our Country consequently by the name of *England*, it is to bee noted, that the seven petty Kingdomes afore-named, of *Kent*, *South-Saxons*, *East-English*, *West-Saxons*, *East-Saxons*, *Northumbers*, and *Mercians*, came in fine one after another by meanes of

S. Boniface, an English-man, an Apostle of *Germany*.

How our country came to be called *England*.

the West Saxons, who subdued, and got the sovereignty of all the rest, to be all brought into one Monarchy under King *Egbert*, King of the sayd west Saxons. This King then considering that so many different names, as the distinct Kingdomes before had caused, was now no more necessary, and that as the people were all originally of one Nation, so was it fit they should againe be brought under one name, and although they had had the generall name of *Saxons*, as unto this day they are of the Welsh, and Irish called, yet did he rather choose, and ordayne that they should bee all called *English-men*, as but a part of them before were called: And that the Country should bee called *England*. To the affectation of which name of *English-men*, it should seeme he was chiefly moved in respect of Pope *Gregory*, his alluding the name of *Engelisee* unto *Angel-like*. The name of *Engel*, is yet at this present in all the *reutonicke* tongue to wit, the high, and low *Dutch*, &c. as much to say, as *Angel*, and if a *Dutch-man* be asked how hee would in his language call an *Angel-like-man*, he would answer *ein English-man*, and being asked how in his owne language he would, or doth call an *English-man*, he can give no other name for him, but even the very same that he gave before for an *angel-like-man*, that, as before is sayd, *ein English-man*, *Engel* being in their tongue an *Angel*, and *English*, which they write *Engelsche* *Angel-like*. And such reason, & consideration may have mooved our former Kings, upon their best coyne of pure, and fine Gold, to set the image of an *Angel*, which may be supposed, hath as well bin used before the Norman conquest, as since.

Thus

The name of *Brittains* could not be by them assumed, because they were not of that race.

Gregorius
Magnum.

The reason of our ancient coyne of *Angels*.

Thus the name generally of *Saxons* was by the ordinance of Noble King *Egbert* about the yeere of our Lord 800. brought unto the generall name of *English-men*, which being a name of such glory, as the derivation sheweth it, ever may they with all increase of honour therein continue.

The Country was accordingly called *England*, and by abbreviation *England*, a name which well accordeth unto two significations, for first it seemeth to have it by reason of the English people, whose Land it now was: And secondly, in regard of the forme or fashion thereof, for that it groweth unto a narrowness both towards the North, and towards the West: The name of the first, or old *England*, whereof before I have spoken having risen (as most apparantly it seemeth) for like cause, and reason of the straightnesse or narrowness thereof.

Page 149

And whereas *Cornelius Kilianus* noteth to have found in some ancient writings, that our Country of *England* was sometime called *Saxonia Transmarina*, this name in all likely-hood may have bin given it by some forraigne Writers, at such time as it was divided into seven Kingdomes, before it had the generall name of *England*. In which time considering that the whole was possessed by *Saxons*, Forraigne writers could give it no name in generall more apt, than by calling it by the name of *Saxonia Transmarina*. It also seemeth that some of our Ancestors when in those daies they would call it by a generall name did call it *New Saxony*, and this I gather, because I finde in some of our old Writers, that they called the Country from whence their *Saxon* Ance-

*Saxonia
Transmarina;**Nova Saxonice*

stors came into *Brittaine*, by the name of *Old-Saxony*, which name they could not give it, but to make a distinction betweene that, and the new.

The Noble King *Egbert*, having as hath bin said given unto our Country the name of *England*; the good, and rightly renowned King *Alfred*, did afterward divide it into Shieres, that is as we now would say, into severall shares or parts, giving them such severall names, as in effect they yet among us do retaine. Some by reason of their situation, as *Kent*, for that it is as it were a nooke of the Country : A nooke or corner being in our ancient language called a kant, or cantell : *Canterbury* thereof, yet by the *Netherlanders* called *Cantelbergh*, & this name founding neere unto the name of *Caine*, which that Shiere is said to have had in the time of the *Brittains*, the change thereof was the lesse markable. Some he called according to the Inhabitants, as *East-seax*, now *Essex*, because it was the easterne Habitation of the *Saxons*. *Middlesex* for that the *Saxons* were there seated in the midst of the other that inhabited about them. *Buckingham-shiire*, as it seemeth, of the abundance of buken-Trees or as we now pronovnce them beachen-Trees; and *Barke-shiire* of the plenty of Beorcken-Trees, or as we now call the Birchen-Trees; and so had the other Shieres for one or other like cause such denominations as we do yet at this present give them. And whereas M. *Camden* calleth the people of *Middlesex*, and *Essex*, by the name of *Trinobantes* : Those of *Buckingham-shiire*, *Bedford-shiire*, and *Hertford-shiire*, *Cattieuchlani*, and the Inhabitants of his other parts by like extravagant, and out-worne names,

Names of
shieres, why
so given.

names, he is not to be understood that any of those names do belong to the present inhabitants, or those from whom they are decended, but onely to such people as lived there in the time of the *Brittains*, and *Romans*, before ever our English Saxon Ancestors came there to inhabite.

And whereas notwithstanding the aforesaid generall change of demonstration made by King *Egbert*, the *Brittains* have still continued (as is said before) to call us English-men *Sassons*, that is to say *Saxons*, it will not be much from our purpose heere to shew the true cause, and reason why the *Saxons* or Englishmen, did never call the said former inhabitants of our Country, *Brittains*, as these peope called themselves, but by the name of *Welshmen*, as we yet call them, and this I am the rather endued to shew because I finde it to be very much mistaken, and yet generally to passe currant as a thing without doubt or contradiction.

The *Brittains* knowing the *Saxons* to call them *Welsh*, and not knowing the true cause why, could fall into no other accompt, but that *Welsh*, must needs in the *Saxon* language signifie a stranger, and some authors so setting it down, others have followed them in the same opinion: but if the first supposers of this had well understood the *Saxon* tongue, they would have knowne that *Welsh* doth never therein signifie a stranger, for yet in any Teutonicke whatsoever, eyther high or low: the word *fremit*, is in the old *Saxon* tongue strange, and *fremelting* a stranger; whereof the moderne Teutonicke yet retayneth the words *frembo*, and *fremboling*.

Why the name of Welshmen was given to the Britains.

Welsh doth not signifie a stranger.

That the Saxons gave them the name of **Welsh** after they came into Brittain is altogether unlikely, for that inhabiting so neere them as they did; to wit, but over-against them on the other side of the sea, they could not want a more particular, and proper name for them, than to call them strangers: which is one argument that the name of **Welsh**, could not so signifie. True it is that **Welsh** they called them, and their country **Welshland**: and by this name of **Welsh**, they meant, and intended no other thing, than to call them **Gaules**, which having in their language, time out of mind so continued, is an evident signe that the Britains were originally a people of the **Gaules**, which the Saxons according to their manner of speech instead of calling **Gallish** called **Wallish**, and by abbreviation **Walish** or **welsh**. In the ancient *teutonike* it is very often found that divers names which the French are wont to begin with *g*, the Germans began with *w*, as *ward*, for *Gard*, *wardain* (whereof we yet keepe the name of *warden*) for *Gardian*, *warre* for *Guerre*, and very many the like, and French authors doe alwaies call our **wales**, *Gaulles*, our **Cornwales**, *Cornu-gaules*, and *Edward* our famous Prince of **wales**, they called *Edward Prince de Gaulles*.

It is further to be observed, that as the **Gaules** did anciently border all along on the West side of the Germans from the South to the North, so were they of them even all along as farre as their Country stretched, called **Welsh**, insomuch as *Lombardy*, being that part of *Italy*, which bordereth neereft unto the Germans, and heretofore inhabited by a people of the **Gaules** was called *Gallia Cisalpina*, the Germans doe yet

yet unto this day vulgarly call *Welshland*, & it being (as is sayd) the part of *Italy* next unto them, the name of this part hath still serued among the Vulgar people of *Germany* for the whole, who therefore call all *Italy* *Welshland*, and *Italians* *Welshers*; and if any of the common people of *Germany* do give this name to some other strangers comming amongst them, they doe it not thereby to call them strangers, but by supposing them to be *Italians*. *Germans call Italy Welshland*

So in like manner do the lower *Germans* or *Netherlanders*, Vulgarly call the present *French* tongue *Welsh*, and the inhabitants of *Henault*, & *Artois* *Wallen* or *Wallons*, which is as much to say as *Welsh*, and their Provinces *Wall-land*. . . Yea the lesser part of *Brabant*, wherein the *French* tongue is spoken, is of those of the greater part called *Wall-Brabant*, that is, *Welsh-Brabant*. And a part of *West-Flanders*, where the *French* tongue, and not the *Flemish* is spoken, is commonly called *Flandres-Gallicant*. The rest or greater part being called *Flandres-Flamengant*. *Flandres-Gallicant* being in the *Flemish* or low-*Dutch*, *Wall-blaenderen*, and according to our Pronounciation *Welsh-Flanders*, whereby it doth plainly appeare, that *Wallish*, and *Gallish*, otherwise *Gaules*, and *Wales* or *Welsh*, is all one. *Netherlanders call the Provinces of Henault, and Artois by the name of Welshland.*

As now the higher *Germans* called the *Gaules* in *Lombardy* *Welsh*, and the lower *Germans* did so call the *French*, as well as they did the people of *Henault*, and *Artois*, and the inhabitants of some part of *Brabant*, and *Flanders* (as is aforesaid) so the *Saxons* inhabiting on, and towards the Sea coasts of *Germany*, did also call their overthwart neighbours the *Brittains* by

the same name of *Welsh*, induced as it were by ancient tradition to call them as Originally they had beene, that is to say *Gaules*, and sometimes (by like to make a distinction betweene them, and the other *Galish* or *Welsh* people, being each from other sequestred by the Sea) to call them *Brit-welsh*, which is in effect asmuch to say as *Brit-rain-Wellsh*, and their Country accordingly *Brit-welsh-land*, for so in some old *Saxon* writings I have found it.

O F



155
OF THE DANES
AND THE NORMANS,

AND THEIR COMMING INTO

England. And how the *English* people
have still notwithstanding remained
the Corps, and Body of
the Realme.

The first Chapter.



Bout three hundreth, and fifty yeeres af-
ter the comming of the *English-Saxons*
into *Brittain*, and one hundreth fifty, and
sixe yeeres after they were become the
sole Possessours of that part thereof,
which of them tooke the name of *England*: the *Danes*
who in other fore-going times had both on the Sea
coast, and sometimes by landing in the Country, mo-
lested the *Brittaines*, came now againe by Warre to
trouble, and molest the *English-Saxons*.

This people were not much knowne unto the an-
cient *Greekes* or *Latin* writers, for that they supposed
the coldnesse of their Country to be such, as that it
scarcely permitted any inhabitants. That they were an-
ciently of one originall with the *Germans* (as in the
first Chapter I have noted) *Franciscus Irenicus*, and
sundry other authors doe affirme, and I thinke there
is thereof no doubt to be made: their language, neere-
nesse of Habitation, complexion, and custome of li-
ving, thereunto agreeing.

Cornelius Tacitus saith, that *Germany* goeth bow-
ing towards the North with a great compasse, which

cannot so be, unlesse he will compasse into *Germany*, *Denmarke*, *Normay*, and *Sweden*, and hereunto accor-
deth *Albertus Crantzius* in his alleading that such as
have anciently written of the great, and spacious coun-
try of *Germany*, have added unto it the three sep-
trientrionall or northerne Kingdomes, as *Denmarke*, and
the other adjacent Countries before named. *Martin*
Luther wadeth further, and will have *England* also
to be a part of *Germany*, but hereof hee makes his
owne fancy his author; for another author of more
Antiquity than himselfe he can find none. Manifeste
enough it is, that *England* was never any part of *Ger-*
many, but a people of *Germany* have indeed made a
part of *Brittaine* to be *England*.

Whence the name of *Danes*, or their Country
of *Denmarke* should proceed, some have made sundry
doubts; but I hold it a farre better direction in such
cases to follow the old grounded opinion; that hath
by Ancient traditions succeeded from age to age, as
from the Father to the Sonne, then to seeke the cer-
tainty among so many new, and uncertain conjectures.
We see for example, how such as will not allow
the *Brittains* to take their name of King *Brute*, are
left confusedly to the supposed names of *Pridcaine*,
Brith-tania, *Bridania*; and I wote not what: And so
in like manner, such as will not allow the *Danes* to
take their name of *Dan* their first King, for that some
have made him a Gyant, & told of him some fabulous
tales, are left at randome to seek the cause of this name
eyther to have come from a City called *Donia*, or as
oether tell us, from the *Dahis* a people of *Scythia*, or
after others from *Dausiones* or *Danciones*, or as *Iu-*

Albertus
Crantzii.

Denmarke ori-
ginally a part
of *Germany*:

Iob. Amisfaber
in *Luthers*
Tyschbuden.

Denmarke some
say, was first
called *Offgard*.

nim will have it, from the *firre* Trees which grow in this Country: *firre* being in the *Dutch* tongue also called *Dene*. But as the Chroniclers of our Country can find no other derivation of the ancient King of the *Brittains* than immediately from *Brute*; no more can the *Danish* King be found to have any other beginning than immediately from *Dan*, which me thinkes is a strong argument to confirme the received opinion of the names of both these Nations, and Countries.

Firre groweth
as much or
more in the
other northern
Countries as
in *Denmarke*.

And as for the word *marke*, when it serveth unto the name of a Country, as *Denmarke*, *Stiermarke*, *Markgraveschap* (otherwise *Markgrevelship*) or the like, it signifieth in true sence, a limited or marked out place for a possession or Iurisdiction, as in the first Chapter I have already noted, & our name of *marshes* of *Wales* is corruptly so used, for *marshes* are properly *marsh* grounds, and it was anciently the *marshes* of *Wales*, and the *e* being in our ancient language pronounced as *k*, it was in pronouciations the marks of *Wales*, that is to say, the marks, bounds or limits of *Wales*, and so may be sayd of the North parts toward *Scotland*. In like sort one of the seven Kingdomes of the *Saxons*, which after the *Latin* name thereof wee call *Mercia*, was of our ancestors called *Meareland*, and *Markenryc*, that is the Country or Kingdome marked or limited out. And heereunto accordeth our name of *Mearestones*, which should bee *Mearestones* because they stand for the marke whereby the grounds belonging to different owners are limited, and devided, and thus may it the more plainly appeare, that this word *Mark* doth aswell signifie a limite or border, as a Country or a Region.

Marshes of
Wales not
rightly so
named.

They are de-
ceived that
thinke the
contrary.

Denmarke is a very ancient Kingdome, and the *Danes* have alwayes bin a most warlike Nation, and great numbers of them comming at sundry times forth of their Country, have made their puissance knowne to the most Nations of *Europe*.

The first cause
of the invasion
of the *Danes*.

Polichro.

Their first comming into our Country, is reported to have bin upon two occasions. The first, and principall being thus: *Osbert* King of *Northumberland* comming to the house of one of his nobles called *Beorne Barkard*, and finding him absent, violated his Wife; a most beautifull, and chaste Lady: her husband soone after returning home, and finding her weeping, demanded the cause of her sorrow; she with teares made unto him her plaint, telling him how the King coming to her house, he had honourably entertained, and serued him; and how by telling her that he had something to impart unto her in counsel, made by that meanes all seruants, and others to avoyd the chamber, where being left alone, and suspecting no evill, shee was through maine force by him ravished.

The Noble man hearing this, willed her to be of good comfort, for quoth he, feebleness against force can little availe, and therefore, for that thou hast told me the truth, thou shalt not be of me the lesse beloved; howbeit if God lend mee life I will revenge the iniury: and calling his friends together, who were the chiefeest Noblemen of the Country, he declared unto them the wrong which the King had done unto him; whereupon they advised him to go unto *Yorke* where the King then was, and there to defie him. Their advice he followed, and comming unto the Kings presence, accompanied with sundry
his

his followers, the King when he saw him used him in his speeches courteously; but he contrariwise told the King that he defied him; and that from thence forward he would neyther hold ought of him, nor yield unto him any fealtie or homage, and so departing away, passed with expedition over the Seas into *Denmarke*, unto King *Goderic* (as I take it) though some of our Chroniclers call him *Godern*; but *Godern* it could not be, for that *Goderic* called in *Latin* *Gosvornus*, reigned before the time of *CHRIST*. This King was his kinsman, and to him he made his complaint of the great iniury before rehearsed, intreating his assistance for revenge. The King hearing it, and being glad it seemeth of an occasion whereby hee might send forces over into *England*, provided a navie of Shippes, and levied a great power, the which under the conduct of *Hunga*, and *Hubba* two of his brethren or kinsmen, he sent into *England*. These landing in the North parts, and encountring King *Osbert* in Bartaile, eyther side received some losse, but in fine, King *Osbert* himselfe was slaine.

The cause as others report it was, that one *Luthbroke* a *Dane* hawking on the Sea shore, his hawke took her flight Sea ward, and he taking a little cockbore to follow her was driven by contrary winds to the coast of *Norihfolke*, and there landed at *Rodham*, whereby King *Edmund* he was well entertained, but this, *Beric* the sayd Kings falconer greatly envying, he murdered him in a Wood; and the body by a Spaniell being found out, *Beric* was convicted of the murder, & by sentence of justice being set in *Luthbroks* boare without saile or tackling, was by the wind, and

A second cause
of the invasion
of the Danes.

and tide driven over into *Denmarke* even there where *Lothbroke* himselfe had taken boate. The boate there being knowne to have belonged unto *Lothbroke*, *Beric* was layd hands on, and examined, but very falsly, and maliciously he told them that King *Edmund* had murthered the afore-named *Lothbroke*, and this being made knowne, the King of *Denmarke* sent over (say they) the two afore-named Captaines *Hunga*, and *Hubba* with an Army of men, to revenge the murther.

These two tales thus particularly told, doe both carry probability of truth : howbeit that a King of *Denmarke* should make Warre against another King or Country for the killing of a falconer, and that before he were well certified of the truth whether the King killed him or no, or of the cause why, if he had bin by him killed, doth carry very small appearance to make this seeme to have bin the very cause indeed; nevertheless such a report maliciously made by *Beric*, and coming as is likely just in the nic, at or about such time as *Beorne* might be there solliciting for ayd, could the more move the *Danes* to the invading of the Country, and so these two things concurring together, may both passe without contradicting the one the other. And that both the true complaint made by *Beorne* against King *Osbert*, and the false calumniation by *Beric* against King *Edmund*, may so have hapned in deed, doth appeare in that the *Danes* after they had slaine King *Osbert*, hastned unto the destruction of King *Edmund*, whose forces when they had overthrowen in Battaile, they there upon took himselfe prisoner, and finding him to remaine most constant

stant in the faith of Christ, which they (being as yet pagans) much urged him to forsake; they bound him to a tree, and shot him to death with arrowes. Thus as it appeareth they had a greater spite unto this good King *Edmund* than unto King *Osbert*, who before, as is said, they slew in battell; for that they not being satisfied with this King *Edmunds* cruell death, and torments, beheaded him after hee was dead. These two complaints as is aforesayd of *Beorne*, and *Beric* comming thus together, some peradventure understanding of the latter, and not the former, might note it downe for the speciall cause, when as indeed it did onely thereunto concurre,

Martirdome
of *St Edmund*.

But that the first was the very true cause, an example like unto it, which hapened in *Spaine*, about fourescore yeeres after this chanced in *England*, may giue a kind of testimony. For *Roderic* King of *Spaine* having defloured the daughter of Count *Iulian*, a Nobleman of that Country, the sayd Count to be revenged upon the King, brought in the *Sarasins* of *Africa*, who being sent by their King *Miramolin* under the conduct of there leader *Muza*, arrived there in the yeere of our Lord 714. and in the space of two yeeres obtained almost all *Spaine*, except the parts of *Austria*. In which short space according to some authors, there were slaine of the one, and the other side to the number of seventy thousand men; and these *Moors* and *Sarasins* were not wholly expelled untill the yeere of our Lord 1480. so that they occupied sundry Kingdomes, and provinces in *Spaine*, for the space of 766. yeeres.

Causes of the
Moors invading
Spaine.

The Danes as aforesayd having slaine King *Osbert*,

X

and

and martyred King *Edmund*, ranged from one Province to another, but not without many encounters; wherein according to the fortune of Warre, they had sometimes the better, and sometimes the worse, and had often bin utterly extinguished had they not bin relieved with new supplies from time to time from *Denmarke*, by which meanes they came now, and then to get the possession of one Province, and now, and then of another: and in fine (though long it lasted not) the domination over the whole Realme. For *Canutus* the second of that name, King of *Denmarke*, having gotten by agreement betweene him, and our King *Edmund Ironsyde*, to be sharer with him in the one halfe of his kingdome; yet after the said King *Edmunds* death, albeit he left his two young sonnes *Edmund*, and *Edward* behind him, *Canutus* upon the Law of growing too, and because in the covenant betweene him, and King *Edmund Ironsyde* no assurance was made for the succession of the said King *Edmunds* children, tooke upon him the possession of the whole Realme: And thereunto as some of the Croniclers affirme; he also obtained *Scotland*: and had moreover the Kingdomes of *Sweden*, and *Normay*, so as he was King of five Kingdomes: and consequently the greatest King (as I take it) that ever *England* had, and proved in the end a very notable, and good Christian Prince.

Next after him succeeded in the Realme of *England*, his illegitimate sonne *Harold*, surnamed *Harefoot*, howbeit *Hardi-Canutus* his brother, and the legitimate sonne of their Father, gat in his life time the possession of the south-part of *England*, and after his death the kingly government of the whole: but the

The younger of these was afterward called *Edward the outlaw*.

John Stow.

King *Canutus* the Dane the greatest King that ever *England* had.

OF THE DANES AND THE NORMANS. 163

the times of the raignes of these three *Danish* Kings being all added together, do not amount unto above twenty, and seven yeeres in the whole.

The line, and succession of the English Kings for that time being thus interrupted at the end of the aforesaid yeeres it began againe under King *Edward* (for his great piety after his death called *S. Edward the Confessor*) who was brother by the Father-side unto King *Edmund* the last English King that reigned next before *Canutus*, & by his mother being the second Wife unto his Father King *Ethelred*, he was brother unto *Hardi-Canutus*, the last *Danish* King, by whom before his death he was sent for out of *Normandy*. *Edmund Ironside.*

And it is to be noted that albeit sundry troops of *Danes* did enter the Realme at their sundry invasions, yet were they still so spent, and consumed by War that they wanted time of peace, and repose so to settle, and plant themselves as that their posterity might there multiply, and make an enduring habitation, which in the little repose they had in the onely twenty, and seven yeeres wherein their three Kings reigned, they could not do. For as presently before the beginning of that repose, King *Ethelred* the father of King *Edmund Ironside* (being restored againe to his Kingdome from whence by the *Danes* hee was forced to fly, and to live for a while in exile in *Nor-mandy*) shewed such cruelty upon the *Danes* that he found remaining in *England* (in revenge of the wrong he had by that Nation sustained) that he spared neyther man nor woman, young or old; so immediately upon the death of *Hardi-Canutus* the last of their three Kings, it was agreed upon, and decreed *Danes destroyed.*
Isa Stow.
Polycc. vir.

Simon Dun.

by the cheife Lords & Nobles of the Realme that no *Dane* from thence forth should any more raigne over them, and that all the *Danish* souldiers in any City or Castle in garrison should be expelled, and Banished the Realme, or as some write should be flaine.

Now whereas King *Edmund Ironsæe* left two Sonnes ; of whom mention is made before , those were both sent by King *Canutus* into *Sweden*, *Edmund* the elder of them died in exile without issue. *Edward* the yonger surnamed for his long absence out of the Realme, the *Out-law*, Married with *Agatha*, daughter unto the Emperour *Henry* the third, and he was now by this pious King *Edward* , sent for home into *England*, where with his Wife, and three Children *Edgar*, *Margaret*, and *Christian*, being arrived, he shortly after died , but the King soone upon the death of the Father declared the Sonne his great Nephew his heire unto the Kingdome, and gave him the surname of *Etheling*, so as he was called *Edgar Etheling*, which is asmuch to say, as *The Noble Edgar*. Howbeit after the Death of this Saintly King *Edward* the Crowne never came unto him , for *Harold* the eldest Sonne of Earle *Godwin* , having gotten the good will, and promise of fidelity of the Nobles , obtained the same, and for the Kingdome of *England*, recompenced Prince *Edgar* with the Earledome of *Oxford* : but as *Harold* had thus by fraud obtained the regall Scepter, so was he soone after by force (even in the first, and last yeere of his reigne) bereaved at once both of that, and of his life, in the battaile foughten betweene him, and *William*, Duke of *Normandie*, neere unto *Hastings* in *Sussex* ; in, the month of
October

Edgar Atheling declared
heire to the
Crowne of
England.

October in the yeere of our Lord 1066.

And here by this occasion am I now brought to speake of the comming in of the *Normans* (a people sometimes all one with the *Danes*) and for a while to forbear to tell what became of Prince *Edgar*, and his two sisters. But yet before I come to the comming of the *Normans* into our Country, it is not impertinent that I first speake more anciently of the sayd Nation.

This people as before I have sayd of the *Danes*, are not otherwise to be accompted of, than most anciently to have bin of the German-Nation. Their habitation was in *Normay*, so called for the *Northerne* situation thereof, and themselves Northmen, now vulgarly *Normans* upon like reason. Their ancient Country because it is rocky, and Mountainous as well as cold, is more sterill, and unfruitfull than eyther *Denmarke* or *Sweden*; but themselves a people very strong, and hardy, and the rather for not being weakened with delicacies.

Normans from
whence issued

In processe of time, whether it were through the sterility of their Country, or that they were moved through their owne courage, and hardines, or rather occasioned by both, they tooke themselves first to rob upon the Sea coasts of the *Netherlands*, *England*, and *France*, sometimes alone & sometimes conjoynd with the *Danes*. Afterward about the yeere of our Lord 830, in the raigne of the Emperour *Lodovicus* *Pius*, they boldly put themselves a land in the *Netherlands*, and spoyled, and ransacked the Country, but in *Picardie* neere unto *S. Omers*, being encountered by the Country forces gathered together against

Normans used
to robby Sea,

Normans invaded the *Netherlands*, and *France*.

them, they received a great overthrow ; howbeit sur-
 ceated not for all that from the like courses, for with-
 in very few yeeres after, they made sundry such in-
 cursions both in the *Netherlands*, and *France*, ran-
 sacking, and spoiling in all places where they could,
 burning Townes, and Cities, and not sparing among
 others to fire the City of *Paris* it selfe. Howbeit all
 these were but incursions of this barbarous, and pa-
 gan people, who for all this never came to settle them-
 selves in any part of *France* untill such time as *Ha-*
ding who was descended of the blood Royall of *Nor-*
way, after many outrages by him committed in the
 Realme of *France*, in fine did there receive the Chri-
 stian Faith, and had given unto him by *Carolus Cal-*
uus Emperour, and King of *France*, the Country about
Chartres, for the retreat, and dwelling place of him,
 and his people ; who with him were now become
 Christians.

Normans burnt
Paris.

Charles the
bold,

Lewis the
Stammerer.

Another terrible voyage was made by the *Nor-*
mans into *France* about the yeere of our Lord 880,
 at such time as *Lewis*, and *Carloman* the two sonnes
 of *Lodovicus Balbus*, had gotten the Soveraigne
 Scepter. This voyage was made by the two *Norman*
 Princes *Godfrid*, and *Sigesfrid*, who left no corner
 in *Gallia Belgica*, that felt not the rage of their
 cruelty but in fine they were appeased by *Charles the*
Grosse, who to that end gave his neece *Gilda* to one
 of these *Norman* Princes in Marriage, but this peace
 lasted not long, because disloyally the Prince *Godfrid*
 was slaine, after whose death insued the ruine of
 many Cities, and lastly to pacifie the *Normans*, there
 was given unto them some part of the Province of
Nenstria.

Newstria: and this hapned some space of time before *Rollo* the *Norman* came into *France*.

This *Rollo* was a Prince of great birth, but of a greater spirit, being with his brother revolted from the obedience of *Harold* the sixt of that name, King of *Denmarke*, who also commanded over *Norway*, and having against him lost a battaile, and therein his brother, departed with his troops consisting of *Norwegians*, and *Danes* out of the Country, in hope else where to finde better fortune. His first arrivall was in *England*, where as *Crantzius* saith, upon a certaine dreame which he had, he made an agreement with King *Athelstane*, and in friendly manner departed the Realme. Our Chroniclers say, that this agreement was made betweene him, and King *Alfrid*, and so I rather take it to have bin. Vpon this agreement he passed over into *Zealand*, and so to *Holland*, and *Friesland*, and comming about thorow *Brabant*, and *Flanders* entred into *Picardy*, and so passed thence unto other Provinces in *France*, taking the Cities of *Roan*, *Bayeux*, *Eureux*, and other Townes; not without making a pitifull slaughter of the Christian inhabitants, so as the *French-men* had great reason to adde as they did, into their *Letinies*, the Prayer.

Rollo first came into England.

Great cruelty of the Normans in France.

A Furore Normanorum, libera nos Domine.

To be breife, this pagan septentrional Captaine was the space of thirteene yeeres afflicting without cease, those parts of *France*, sometimes defeated, and sometimes againe defeating great numbers of Christians, untill such time as upon a finall argeement he received Baptisme, and was called *Robert*. To whom was then given the best part of *Newstria*; albeit at

that time wast, and desolate, because of the incur-
sion which the *Normans*, and Danes before had
made. And of these new inhabitants thereof, being
men of the North in regard of their Country of *Nor-*
way, it tooke the name of *Northmandy*, otherwise
Normandy.

Robert, first
Duke of *Nor-*
mandy of his
race.

This *Rollo* now named *Robert*, was invested into
the Dutchy of *Normandy* by *Charles* the simple King
of *France*, in the yeere of our Lord 912. He married
with *Poupa* the daughter of *Berenger* Earle of *Bessing*,
and *Beauvoysse*, of whom hee had a sonne called
William, some write that he married afterward with
the daughter of the sayd *Charles* the simple, by whom
he had no issue, but they mistake the matter, it was
indeede the other *Norman* Prince asorenamed that
married with the daughter of a King of *France*, named
also *Charles*, of whom mention is likewise made
before. Duke *Robert* died in the yeere of our Lord
917. and was buried in our Ladies Church in *Roan*.

William Long-
sword, the se-
cond Duke of
Normandy.

William surnamed *Longsword*, the second Duke of
Nomandy, succeeded his Father. He married with
Sporta, the daughter of *Herbert*, Earle of *Senlis*, by
whom he had a sonne called *Richard*, he was in fine
slaine by treason.

Richard the first
the third Duke
of *Normandy*

Richard the third Duke of *Normandy* succeeded
his Father *William*, and was commonly called *Richard*
without feare. He first married with *Agnes* the sister of
Hugh Capet, by whom he had no issue, and after her de-
cease he married with *Gonor* the daughter of a *Dane*,
by whom he had divers children. He died in the yeere
980. and was buried in the Abbey of *Fecam*.

Richard, the se-
cond, & fourth
Duke of *Nor-*
mandy.

Richard the second of that name, but fourth Duke
of

of *Normandy* succeeded his father *Richard* afore-
named: he married first with *Judith*, sister unto the
Earle of *Briegans*, and after to *Paula* daughter unto
Sweyn King of *Denmarke*, and *Norway*. He dyed in
the yeere 1026, and was buried at *Beaumont* by his father.

Richard the third of that name, and fifth Duke of
Normandy succeeded his father of that name the se-
cond, being borne of his first wife *Judith*, for by both
he had issue. This *Richard* was never married for ought
is knowne, howbeit he left children: he dyed in the
yeere 1028, imprisoned as some report, by his bro-
ther *Robert*.

Richard the
third, and fifth
Duke of *Nor-
mandy*.

Robert succeeded his brother, and was the sixth
Duke of *Normandy*, and surnamed the *Liberal*. He
dyed in *April*, in the yeere 1035, and was buried at
Nice in *Provincia*. He was becom married only by his
concubine called *Anselm*, the daughter of a Bourgeois
of the towne of *Fallaise*; he had a sonne called *Wil-
liam*, whom he afterward legitimated, and at his ta-
king his journey into *Asia*, made him his heire, being
then but of the age of nine yeeres.

Robert, the se-
cond, and sixth
Duke of *Nor-
mandy*.

William the
conquerour.

This young Duke *William*, the second of that
name, and seventh Duke of *Normandy*, being under
tutorship, and not of himselfe to governe the
country, or consequentiy to be dreaded, great quar-
rels, and contentions began among his Nobility, and
as he grew to riper yeeres so grew the troubles more,
and more, yea even into open rebellion, and plaine
hostility against himselfe: and that at sundry times,
and by such as were of his owne blood, and kin, who
by reason of his being illegitimate by birth, preten-
ded more right to the Dutchy than himselfe. After

William the se-
cond, and se-
venth Duke of
Normandy.

Meister in
Chronicle
Norman.

long, and sundry broiles having overcome, and chastised the rebels, and being come unto a litle repose, as he was on a time in a Park nere unto *Roan*, having his bow in his hand, and ready to shoot, a messenger came unto him, and privately told him that King *Edward* his cousin was dead, and that *Harold* was King of *England*; the Duke at this newes remaining a while pensive, at last gave his bow to one that stood by, and went speedily to *Roan*, where to some of his private friends he declared his heavines for the death of King *Edward*, as also for the wrong which *Harold* had done him, whereunto one of them replied saying no man ought to be vexed for ought that may be amended, but lesse for the thing that cannot be remedied; nothing can remedy the death of King *Edward*, but remedy may be found to right the wrong done unto you by *Harold*, if your selfe please: and thereunto all that were present promised him all their service, and assistance. The Duke knowing the Crowne of *England* to be more worth than to be let slip for the adventuring for, resolved to win it by force, seeing by faire meanes he could not expect it.

Duke William
resolveth upon
enterprize of
England.

Some kind speeches might peradventure have passed betweene this King *Edward* (surnamed the Confessor) and the Duke, in former time of their great love, and familiarity, which the Duke might interpret, and take as a promise of being his heire unto the Kingdome of *England*; aswell in regard of being his kinsman as of the Kings greatly being beholding unto him, but that the sayd King ever made him any absolute, and unconditionall promise, is altogether unlikely: for this King being very equitable,

could

could not but know how greatly he should therein prejudice his neereſt kinfman, and right heire, Prince *Edward* ſurnamed the *Outlaw* : and we find that he ſent for the ſayd Prince out of *Hungary* home into *England*, with intent to make him his heire, where being arrived, and ſoone after deceaſing, he declared (as before had bin ſaid) his ſon young *Edgard Erthe-ling* his heire : which he would never have donne, nor never have ſent for the Father with his Children to have come into *England*, if he had ment that the Crowne ſhould have come unto the Duke of *Normandy*. Neyther do we find that the ſaid Duke did take exceptions unto the fauourable proceedings of King *Edward*, with Prince *Edward* or his Sonne *Edgard*, towards their advancement unto the Crowne, as in all probability he would have donne, if he could have challenged King *Edward* with, an cleare promiſe to the contrary, neyther could this Duke when now he purpoſed the enterpriſe, produce the ſaid Kings promiſe eyther by writing or witneſſe.

Reasons that King *Edward* never promiſed the Crowne of *England* to the Duke of *Normandy*.

And whereas it may ſeeme to ſome that by the ſuddaine penſivenesse wherein he appeared to be ſtricken upon the newes of the Kings death, and *Harolde* being in poſſeſſion of the Kingdome, he made ſure accompt to have had it himſelfe, by reaſon of ſome aſſured promiſe paſt from King *Edward*, this of neceſſity followeth not, for it often chanceth that ſome men conceive no ſmall grieve at the loſſe of a little hope of a great benefit.

Neyther did he onely rely upon this pretended donation of King *Edward*, but making it his firſt, and principall cauſe, he added unto it two cauſes more.

Three cauſes of the conquerors enterpriſe of *England*.

The one was, to revenge the death, and cruell murder of his Nephew *Alfred*; brother unto this late King *Edward*, which he most imputed unto King *Harold*.

The other was, to revenge the wrong done unto *Robert* Archbishop of *Canterbury*, who he said was exiled in the dayes of King *Edward*, by the meanes of this *Harold*.

Of these three causes, as the first was without proofe, so were the two latter without obligation, no man being to impute blame unto him, albeit the Kings brothers death, and the Bishops wrong, had remayned unrevenge. And having as it were forgotten with how many difficulties Warres, and troubles he had attained unto the quiet possession of *Nor-mandy*, whereunto his right by reason of his birth was by others denyed, yet such was the greatnes of his courage, and minde, that it could not be containd within the limits of this Dutchy, and no lesse diademe could fit his head than the Crowne of *England*, which he seeing to be possessed by him to whom by descent of birth it was not false, might thinke it more due unto himselfe, and himselfe more worthy thereof, than was he that now had it, and perhaps remembring.

That force, and might,

Do make a title, where there wanteth right.

He presumed much upon that, and the rather for that he was greatly encouraged, and forwarded in the matter, by divers of his most inward friends.

The greater part of the Nobility, and people very unwillingly heerunto agreed, alleaging that they were

ſowearied, and impoveriſhed by the long endurance of their late intestine Warres, that neyther with their bodies they could ſerue him, nor with their purſes ayde him: eſpecially unto ſuch an enterpriſe as was of no neceſſity, but contrariwiſe very doubtfull, and hazardous, and that it was of more importance for him to looke unto the well keeping, and conſerving of his owne Country againſt his neighbours, than to begin a new Warre in another land. The Duke whoſe head was filled with ambition, ſuppoſing the relinquishing of his manifeſted purpoſe not a little to touch his reputation, ſo much prevailed in his aſſemblies of the three Eſtates, which conſiſted of the Clergy, Nobility, and commons, that in fine the Nobility promiſed to ſerue him, and the Clergy, and people, to ayde him with money, according to their ſeverall abilities: and ſuch offers as they made, were forthwith ſet downe in writing by a Secretary there preſent. *Odo* Biſhop of *Bayeux* accorded to furniſh him with forty ſhips, The Biſhop of *Mans* with thirty, and others according to their benevolent mindes. Then began he to deſire aide of the Princes his neighbours, as of the Earles of *Anjou*, *Poitou*, *du Maine*, *Pentheir*, *Boulnoque*, and others, promiſing to give land unto every of them in *England*: if he conquered it, according to their qualities. And with his money he leuyed Souldiers.

Nobility is taken in *France* for Gentlemen as well as for Earles or perſons of like dignity.

He ſolicited *Philip* the firſt of that name King of *France*, for his royall aſſiſtance, promiſing him that if he could obtayne the Realme of *England*, he would hold it of him, but the ſaid King bearing him inwardly no great good will, & having with his counſail con-

sulted upon the matter, it was found no way profitable unto *France*, to have a Duke of *Normandy* King of *England*. Whereupon the King did not only refuse to ayde him, but sought to dissuade him from the enterprise.

Meziffer in
Chro. Cor.

Meziffer sayth, that *Baldwyn* Earle of *Flanders* refused to ayde Duke *William* his brother in Law, to the conquest of *England*; but herein he grossely erreth, for Duke *William* conquered *England* in the yeere of our Lord 1066. At which time, *Baldwin* the fift of that name & seventh Earle of *Flanders* (after the forresters) was alive, and was father-in Law unto Duke *William*, who had married with *Mathild* his daughter, and he gave unto him very great assistance both of men, money, and other necessaries.

Oudegerst in
Chrou. Fland.

In consideration whereof the Conquerour afterward gave unto him a yearly pension out of *England* of 300. Marks, which he enjoyed not long, for he dyed the very next yeere after the said conquest; that is to say, in the yeere 1067, as may appeare by the inscription of his tombe, in the great Church of *Lyle*, where according as he appointed he lyeth buried, and next after him succeeded his son *Baldwyn*, the sixt of that name, who was indeed brother in Law unto the Conquerour, but held with him no great correspondence.

The Emperour *Henry* the fourth unto whom he also sent for ayde, sent him certaine troupes, under the conduct of a Prince of *Germany*.

Ayders of the
Conqueror.

Alain Fergant Duke of *Britaigne*. The Lord of *Touars*, The Sonne of the Lord *Bertram* of *Dignam*, *Raoul* of *Gayer*, and other Barons, and Gentlemen, as well

well of *Normandy*, as other parts came in great numbers of their owne accord. Some of them required wages, and good furniture, others demanded but their passage, and to take in recompence of their service, what they could get in *England*. One demanded a Castle, another a Towne, and some contented themselves with the promise of having some goodly Lady or Gentlewoman in marriage, and unto the requests of every one of them the Duke accorded.

He sent by the counsell of his Barons an Ambassadour unto Pope *Alexander* the second, declaring the causes, and reasons of this, his intended warre against him that was an usurper, and no lawfull Prince. Promising due obedience for the Realme of *England* unto the See Apostolicke, if God gave him grace to conquer it. When the Pope with the Cardinals had considered of the matter, the Pope sent him a very favourable answer, and withall a banner of the Church, with a ring of gold having a rich stone therein, as also a relieke of *S. Peter*. The Duke having received the Popes answer, together with these gifts he was marvailous glad, and caused his shipping to be made in a readinesse at *S. Valeries*, where within a while after he embarked his forces, and all necessary provision; and having attended convenient wind, crossed the seas, and landed at *Pemsey*, neere unto *Hastings* in *Suffex*, the 28 of September, in the yeere of our Lord 1066.

Some write that the Duke had 896 ships. others say 300. Place, and time of the conquest. routs landings.

The first that were disembarked were his archers; then the other souldiers, then was set on shore the baggage, Horse, and munition, and last of all landed the Carpenters, Masons, and other artificers. As the Duke him.

himselfe stepped out of a boate to goe a shore, one of his feete slipped so as he was faine to light with both his hands upon the ground, which some beholding tooke for *malum Omen*, but himselfe interpreted it to signifie his taking possession of the country. Dinner being prepared, the Duke caused divers of his friends to dine with him, and chancing to talke of an Astronomer, which at *S. Veleris* had assured him that *Harold* would never withstand him, but submit himselfe unto him, and yield him faith, and homage; willed now that the sayd Astronomer should bee brought unto him, for he had caused him to embarke for the voyage; but it was told him that the ship wherein the said Astronomer was, was cast away at sea, and he there-withall was drowned; whereunto the Duke in effect replied, that that man was not wise that had more regard unto the good or ill fortune of another, than unto his owne. I am now (quoth he) thanks be to God come over, I know not how the rest will succeed. After dinner he assembled his counsell, by the which it was ordained that all the shippes should be pierced, and suncke, to the end that all hope of flying backe, might be taken away. This accordingly performed three convenient places were chosen out, where three Castles of wood, which had bin made, and framed in *Normandy*, and were with them brought over, should be set in frame agane, made up, and furnished with victuals, and other provision, having men to guard them to the end that in case of necessity they might serve for places of retreat. The Duke then entering a litle farther into the country, gave commandement that nothing should bee

An Astronomer drowned.

be taken from the people, nor any violence offered them, saying that it was reason he should preserve that which should be his owne.

What number of men the Duke in all brought with him is not mentioned in divers of our Chronicles, nor yet in the *French*; but soone upon the Dukes landing King *Harold* was aduertised, that the number of Vessels wherewith the Duke arrived was about 800, and the number of men about 40. thousand, howbeit the number both of men, and Ships are not thought to have bin halfe so many. The said King *Harold* was then in the North, against another sort of *Normans*, for they were people of *Normay*, of which Nation, and Country these that now came out of *France* were sometimes descended, as formerly hath ben shewed. And some authors do seeme to be of opinion that it was a plot layd betweene the King of *Normay*, and the Duke of *Normandy*, that both about one time should set upon *England*. Howsoever it were, certaine it is that against both of them King *Harold* had not like fortune, for in the North part of *England* the *Norwegians* or *Normans* were overthrowne, and there King *Harald Harfanger* with his brother *Tost* were slaine in battaile (which as *Mezissier* the *Norman* writeth, was fought the seventh of *October* in the yeere of our Lord 1066.) But in the South whereunto King *Harold* hasting, being both wearied, and bloody (for that it seemeth to have bin but seven dayes after the other aforesaid battail) encountering with Duke *William*, and the *Normans* of *France*, his forces were overthrowne, and himselfe slaine.

Crantz.

Wonderfull
expedition in
King *Harold*.

To describe this bataile at large I could be very willing, but because it is related by sundry of our Chroniclers, and not greatly requirit unto the scope of my purpose, I shall heere thereof need to say the lesse.

This great Victory being obtained by Duke *William*, the 14. day of *October* in the aforesaid yeere of our Lord 1066. and within seventene days of his arrivall in *England*; he so prosecuted his good fortune that on *Christmas* day next ensuing, he gat the Crowne of *England* upon his owne head. True it is that soone upon the overthrow of King *Harold*, the Realme with the Citizens of *London*, would have set up the young Prince *Edgar Etheling*, and given a new battaile unto the *Norman* Duke; but differences, and disagreements (the undoing of important actions) being the let, Prince *Edgar*, with his Mother, and divers of the *English* Nobility, and gentry retired into *Scotland*, whereof I shall have occasion to speake more anon.

Prince *Edgar*
with his mother
retire unto
Scotland:

King *William* having thus obtained the Crowne, did according to his promise reward such of the Clergy, Noblemen, Gentlemen, and Officers as came with him, distributing among them the Bishopricks, Earldomes, Baronies, Lordships, Governments, and offices, &c. at his pleasure, dispossessing, and thrusting out a great number of *Englishmen* from their ancient possessions, as well as out of their places of authority, and offices. By which great violence, sudaine & lamentable desolation, it may well have come to passe that many being anciently of the races, & descent of many worthy families, yea even of Princes, have since become poore artificers, and peasants. And had it not bin that

The memory
of sorrow.

that the Conqueror knew not els how to gratifie, and reward his principall friends, and followers, and so of necessity was enforced unto this course, he had otherwise had very little reason with such rigour to have delt with the *English* Nation; because no Nation would or could have done lesse than withstand a stranger, when they knew him to have no more title to their Crowne than he had: neyther could they doe o. ther, being under the commaund, & subjection of King *Harold*. But in deed as this plague was most deserved by such of the Nobility as rejecting Prince *Edgar* the lawfull heire to the Crowne, did unjustly thereunto advance King *Harold*, so did it most fall upon them, for that their lives being lost, with the said King in battaile, their lands were given by the conqueror to recompence their paines that killed them.

The smart in some sort or other was in a manner generall, but as the most appearing markes are most aimed at, such as had the good fortune to keepe or compose for their owne livelyhoods were in likelyhood men of the meanest livings, such as perhaps the proud conquerors tooke scorne to be recompenced withall, and of these some heere, and there in divers parts of the Realme, became out of this generall misrule to be excepted.

Some Englishmen of meane living kept their Lands at the conquest.

Also Noble *Kent*, to the everlasting honour of that Province before all others of *England*, resolutely standing with the Conqueror upon termes of reason, reserved unto it selfe both lands, and liberties.

The honour of *Kent*.

The *Normans* beginning now to seat themselves, in Englishmens livings, in all the other shieres of the Realme, and no hope remainning of the

Or about that
time.

advancement of Prince *Edgar* to the English Crowne, such of the English Nobility as were with the sayd Prince in the North, and so many others as could not for the time endure the insolencies of the *Normans*, withdrew themselves with him, his Mother, and his two sisters *Margaret*, and *Christian*, into *Scotland*, where, of King *Malcolme* the third of that name, they were honourably receaved. With the Lady *Margaret* the elder of these two sisters, the said King married; and as himselfe was a most Noble Prince, so was he Blessed in his Marriage with this Noble Princess, who in her life time was so full of vertue, and piety, that after her death she obtained the Name, and reputation of a *Saint*.

English first
began to be
spoken in
Scotland.

As now the English court by reason of the aboundance of *Normans* therein, became most to speake *French*; so the *Scottish* court became of the *Queene*, and the many *English* that came with her, began to speake *English*; the which language it should seem King *Malcolme* himselfe had before that learned; and now by reason of his *Queene* did the more affect it. But the *English* tongue in fine prevailed more in *Scotland*, than the *French* did in *England*, for *English* became the language of all the South part of *Scotland*, the *Irish* before that having bin the generall language of that whole Country, since remaining onely in the North, where by reason of the alteration thereof in the South parts, the vulgar *Hilianders* began to call their southern Countymen by the name of *Englishmen*, and that part of *Scotland* by the name of *England*. On the other side, the *French* tongue in *England* became not any where to bee
the

the peoples Language, onely it left in our *English* tongue a mixture of divers *French* words.

Moreover many of the *English* Nobility, and Gentry that now came into *Scotland*, were by the benevolence of the King so preferred in one condition or other, that they there settling themselves, their offspring hath since spread it selfe into sundry very Noble families, which are yet unto this day there remayning, and by their surnames to be discerned. And whereas the *Scottish* Gentlemen were not then surnamed after their proper Segniories, Lordships or places which they possessed, but after the old manner of *Ireland*, each with the name of his Father, and the addition of *Mac*, which signifieth *Sonne*, now imitating the *English* manner they changed that custome, and began to surname themselves after such places as they properly possessed.

English Nobility, and Gentry planted, and preferred in *Scotland*.

Change of surnames in *Scotland*.

Prince *Edgar* afterward embracing the friendship of the Conqueror came into *England*, and from thence in employment, and charge in War went into *Italy*, but in fine died without issue, *Christian* his younger sister became a Nunne, and died an monasticall life in the Abby of *Rumsey*. But by Queene *Margaret* King *Malcolme* had eight children, six sonnes, and two daughters, the elder of which whose name was *Matilda*, was afterward married unto *Henry Sonne* unto *William* the Conqueror, and the first King of *England* of that name, and so by her was the *English* blood royall brought in againe, to the enjoying of the *English* Crowne.

Matilda the daughter of Queene *Margaret* married with the Sonne of the Conqueror.

But whereas for the time, especially in the beginning of the Conquerors raigne, when the *Normans*

Englishmen
contemptibly
vsed by the
Normans.

(as men in prosperity are wount to do) began to forget themselves, yet to grow so insolent, in their esteeme of our nation that it seemed almost a reproach to be called an Englishman, inso much as it made some of the more light conceited of the *English* to seeke to better their esteeme by imitating the *Normans*, both in apparel, and language, which among the graver sort bred the proverbe, that *Iack would be gentile-man if he could speake French*. Yet by the experience of a little time, the *Normans* were taught to carry a more honourable opinion of the *English*, for impossible was it that such contemptible usage could last any longer, than untill the smarte of the rod of hardest fortune was but a little aswaged. And the Conqueror after he was once setled had no reason by still depreising the *English*, to prouoke them to breake all bounds of obedience, considering what title King *Malcolme* of Scotland in the right of his Wife had unio the *English* Crowne, as also the feare of invasions of the *Danes*, from the which he found he was not free. Nor yet out of danger of Rebellions in his owne Country of *Normandy*, whereof he formerly had had experience. Wherefore the *English* soone began to grow in credit, and under this Conqueror himselfe to have employments, charges, captainships, and offices, and on doubt to begin by little, and little to possesse liberties, lands, and livings. Yea the children borne in *England*, of such *Normans* as there had seated themselves, rejected the name of *Normans*, and were accompted, and called Englishmen, and spake the *English* tongue: wherein a man may say that they altered not themselves, returned

A beginning
of renewall of
Englishmens
credits,

turned againe unto themselves, for the *Normans* when first they came into *France*, during the time of *Rollo* or *Robert* the first Duke of *Normandy* of that race, did all speake their owne ancient language, which in effect was all one with our old *English* tongue; as the *Danes* also speake; and in the time from the end of the raigne of the said *Robert* (if so soone they began to leave their language) unto the time of their comming into *England*, which contayned but about one hundredth, and fifty yeeres, they lost their owne ancient language, and learned the tongue which the Frenchmen then speake; moreover in that space they also had (according to the *French* manner) appropriated unto themselves the surnames of such Lordships, places, segniories as in *Normandy* they possessed.

Normans some-
time spake like
language
with the
Engl. sh.

The which surnames they brought with them into *England*, where they continued in such families of them as there then settled themselves.

The Raigne of the Conqueror lasted about twenty yeeres, howbeit in little time of quietnesse eyther in *England* or *Normandy*. In *England* by reason of the invasions sometimes of the *Danes*, sometimes of the *Scots*, and sometimes by the *English* people resisting his tyrannising *Normans*. In *Normandy* by reason of appeasing rebellions, besides some bickering that he had with the *French*. Neyther did he reside in *England* those 20. yeeres continually, but was some times absent in *Normandy* a long while together, where he lastly dyed; as did his wife before him; and was buried (as she also was) in the Abbey of *S. Stephen* in *Canterbury*, which himselfe had founded.

In whose tombe when by the Bishop of *Bayeux*

it was opened, in the yeere of our Lord 1542, there was found a gilded plate of brasfe, whereon was engraven this Epitaph.

Epitaph of the
Conqueror.

*Qui rexit rigidos Northmannos atque Britanno,
Audacter vicit, fortius obtinuit,
Et Canomenses virtute coercuit enses,
Imperijq; sui legibus applicuit,
Rex magnus parua jacet hic Gulielmus in urna:
Sufficit & magno parua domus domino,
Ter septem gradibus se voluerat atque duobus,
Virginis in gremio Phœbus & hic obyt.*

Englished thus,

The Latine
Poet hath let
Brittaine in
steed of
English.

*He that the sturdy Normans rul'd, and over English reign'd,
And stoutly wonne, and strongly kept, what so he had obtrayn'd,
And did the swords of those of Mains, by force bring under awe,
And made them under his command, save subject to his law;
This great King William lieth heere, encoom'd in little grave;
So great a Lord; so small a house sufficeth him to have,
When Phœbus in the virgins lap, his circled course apply'd,
And twenty-three degrees had past, even at that time he di'd.*

Afterward in the yeere of our Lord 1562, certaine French Soldiers being consorted with some English, and under the conduct of the Chastillon tooke the City of Cane, and there fell to spoiling of Churches; did breake downe, and deface the monument of this King, taking forth, and throwing away his bones.

The Conqueror's bones
throwne out of
his tombe.

Vnto this deceased Conquerour, succeeded next in the Kingdome of England, his Sonne William Rufus, so called for the rednes of the colour of his haire, whose raigne endured about thirteene yeeres: and he dying without issue, Henry his brother the yonger Sonne of the aforesaid Conqueror, succeeded him.

This

This Prince was borne in *England*, and spake the *English* tongue, and was the last of the Conquerors issue male that there reigned, he married as before hath bin noted, with *Matilda* the daughter of *Queene Margaret* wife unto *Malcolme* King of *Scotland*, which *Margaret* was the elder sister unto *Edgar Etheling* daughter unto *Edward* the out-law, and grand-child unto King *Edmund Ironside*.

The Conquerors issue male ended in his owne sonne,

This King as is aforesayd, being borne in *England*, and the *Queene* of *English* blood royall, was occasion that the depressed *English* Nation was raised againe unto honour, and credit: and the *Normans* residing in *England*, that but a little before held the name of an *Englishman* reproachfull, must now be contented that their race, and posterity there planted, should wholly relinquish the name of *Normans*, and become *English* both in name, and Nation. And I have scene in *Normandy* it selfe, the inscription or Epitaphes, upon the tombs of honourable persons there buried some few yeeres after (who perhaps were borne in *England*) written in the *English* tongue (which they so much before contemned) and not in *French*. And as the *Normans* being first seated in *Newstris* in *France*, did there by little, and little become *French*, and so were called as well as *Normans*, as we may perceiue by the stile of the Conquerors mandates when he was in *England*, which commonly began; To all his *French* & *English* people. So in like manner (the lesse part alwayes yielding to the greater) such of these *Normans* as came to plant themselves in *England* did there grow to the name of *Englishmen*, yea, and that with the utter losse, and relinquish-

Englishmen restored to credit, & honour.

Normans in
England very
few in respect
of the English.

quishment of the names of *Normans*; as in *France* they never did. And by this occasion of the *Normans* becomming *English* the great heart burning that else might have remained betweene them, and the *English* for the Conquering of the Country was taken away, and so lasted not as it is knowne to have done betweene the *Brittains* otherwise called *Welshmen*, and our *Saxon* ancestors: and betweene the *Danes*, and the said *Saxons*. And albeit it pleased God for the chastisement of the *English* people to permit the *Normans* to have the victory in the battaile in *Sussex*, yet were they but a handfull in regard of the whole *English* people which by the continuance of divers ages, and descents were become the universall inhabitants over all the Land, and in that battaile the number of the *Normans* was diminished by sixe thousand, besides those that were drowned: albeit the losse of Englishmen was in the said battaile far greater.

Moreover of the three or foure hundred Gentlemen, that came in with the Conqueror whose surnames are registred, in the cattalogue of *Battaile Abbey*, having had for the most part Land given unto them in *England*, yet it is not to be thought that all of them continued there to the planting of so many families, for that (as like enough it is) some were more willing to make mony of their Lands, and returne therewith to live in their owne Country of *Normandy*, as unto the place most naturall unto them. Others might dye without issue: and the issues of some others now, and then take end in monasteries, a thing in those ages usuall. And thus by one meanes or other may they have bin so much worne away

away, and diminished, that I thinke the one halfe of them: if it were observed (as by their surnames it best might be) would not be found to have remayned two ages after, and scarce the one quarter of them to be remaining at this present.

The most part
of the gentry
of *Norman* race
extinguished.

And as for the common Souldiers, we are not to thinke that many of them could in *England* settle themselves, and marry, the Conqueror having continually imployment for such kinde of men in his Warres, and garrisons both in *England*, and in *Normandy*. And in *Normandy* upon such occasions he carried many of them backe againe, and for like cause he transported thither sundry troups also of *English*.

Thus have I made it plainly appeare (for that some have inconsiderately believed the contrary) that the maine corps, and body of the Realme, notwithstanding the *Norman* conquest, and the former invasions of the *Danes*, hath still consisted of the ancient *English*, *Saxon* people, wherein even unto this day it doth yet consist. And heere unto accordeth the name of *Saiffon*, which the *Welsh*, and *Irish* Nations have continued to call us by, notwithstanding the irruptions of the *Danes* and the *Normans*.

And whereas some doe call us a mixed Nation by reason of these *Danes*, and *Normans* comming in among us, I answer (as formerly I have noted) that the *Danes*, and the *Normans* were once one same people with the *Germans*, as were also the *Saxons*; and we not to be accompted mixed by having onely some such joyned unto us againe, as sometime had on same language, and one same originall with us.

Englishmen
not such a mixed
Nation as
some suppose.

OF THE GREAT
ANTIQUITY OF OUR
ANCIENT ENGLISH TONGVE.

and of the propriety, worthines, and am-
plitude thereof. With an explanation
of sundry our most ancient En-
glish VVords.

The first Chapter.



OUR ancient English Saxons language
is to be accompted the Teutonicke
tongue, and albeit we have in latter
ages mixed it with many borrowed
words, especially out of the *Latin*, and
French, yet remaineth the Teuto-

The ground of
our English is
the Teutonicke
tongue.

nicke unto this day the ground of our speech, for no
other off-spring hath our language originally had
then that.

This language undoubtedly is that which at the con-
fusion of *Babel*, the Teutonicke people (those I meane
that were conducted by *Tuisco*) did speake. And as
the people tooke their name after their conductor, so
the language consequently tooke name of the people.

That this language is indeede so ancient, is (be-
sides that no antiquity can tell any other beginning
thereof) proved by a tradition in the said tongue im-
mediately caused at the Tower of *Babel*, and ever since
therein continued even unto this day, being dayly
with us in use, as also with others whose Language
hath dependance on the said tongue, It is this, when it

happeth

hapneth that any one chanceth to speake confusedly or vainely, without sence or from the purpose, we say unto him what **Bable** you? or by mispronunciation, what **Babel** you? which being by our first ancestors brought in use, upon the said confusion, while yet it remayned among them fresh in memory, was as much among them to say, as what confuse you, or what doe you imitating them of such a place where such confusion was? And whereas I said that this tradition remaineth still in such languages as depend on the Teutonicke tongue, some may object that the word **Bable**, is also found in the moderne *French*, which depended on the *Latine*: I am not ignorant that so it is, but I have shewed in the foregoing Chapter, that the true, and ancient *French* language was also the Teutonicke tongue, and that thereof there yet remaineth in the now named *French*, many Teutonicke words, as the relickes of their first oldest, and right *French* language, and among the rest, the words **Babel**, and **Babelard**, and in the same sence that the Teutonicke hath it.

A note of the most great antiquity of our language.

This our ancient language consisted most at the first of words of monosyllables, each having his owne proper signification, as by instinct of God, and nature they first were received, and understood, but heereof grew this benefitt, that by apt joyning together of two or three of these words of one syllable, new words of more diversity of sence, and signification were still made, and composed, according as the use of them for the more full, and perfect expressing of the composers meanings did require. By which means it grew unto that copiousnes, and perfection, that divers being

Our language at the first most of monosyllables.

very well learned in other tongues, have much admired this, when they have not bin able to finde any one usuall word in any Language, for the which they could not give the like in this, in the same very true nature, and sence.

Among others that have had great speculation heerein, *Ioannes Goropius Becanus*, a man very learned, and Phisition unto Lady *Mary* Queene of *Hungary*, Regent of the *Netherlands*, and sister unto the Emperour *Charles the first*, fell thereby into such a conceite that he letted not to maintaine it to be the first, and most ancient Language of the World; yea the same that *Adam* spake in *Paradise*. In conference one day with *Abraham Ortelius* (who had bin acquainted with *Becanus*) I asked him if he thought that *Becanus* himselfe being so learned as he was, did indeed believe this language to be the first of all languages of the World, to wit, that which was spoken by *Adam*: he told me that he verily thought *Becanus* did so believe: and added further, that many learned men might peradventure laugh at that which he had written, but that none would be able to confute it: whereby I gessed that *Ortelius* did much incline unto *Becanus* his conceite. But for mine owne part albeit I do not thinke but that *Becanus* his opinion exceeded his proofs, and that his paradox must not prevaile against a number of the most learned of the World, yet will it not be much impertinent to my purpose to alleadge some few of such things, as he, and such others after him as incline unto his conceite, (and in some points have found further light, and reason than he) do alleadge, shew thereby unto the curious Reader,

Becanus his
paradox.

Reader, what may have moved them thus to be concealed.

They first then making it very doubtfull that the *Hebren* was the first language of the World, do by the reasons ensuing, goe about to proove the Teutonick to be it. And first they say that how doubtfull soever it may be, what language it was that *Adam* spake, yet have not the proper names of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, &c. bin subject to change or mistaking, and most likely it is that God would give unto those his first creatures such names, as were most fit, and proper unto such persons as were themselves. Whereupon they bring into consideration, whether in the *Hebren* or any language else, those names doe more properly betoken such persons as they were; than in the Teutonick tongue they do.

As for example, *Adam* in this tongue signifieth living breath, the breath of man being therein so called, which agreeth as well, say they to be the name of him that being formed of clay received life by the breathing thereon of Almighty God, as Earthly, or red-clay, as some out of the *Hebren* interpret it.

Eve, is in the Teutonick as much to say as *consimilis* even the same, for our word *eben*, commeth from the Teutonick word *ehē*, and likewise from their *eve*-so; commeth our *even*-so, and she was even the same, as was *Adam* her husband.

Cain written in old Teutonick orthography *Bain*, (for that C, and K, are therein used indifferently) is otherwise written *Quain*, and signifieth wrathfull, angry or shrewd, and such was that unnaturall wicked wretch unto his good brother *Abel*.

Abel

Abel, signifieth one that is sufficient, an *Abelman*, for *able* in Teutonicke is written *abel*, and in this first bearer of that name, rightly signifieth a man enabled unto the seruice of God: for so was in deed this protomartyr of the World.

Seth in Teutonicke alwayes pronounced *Sett*, is as much to say as *positus*, that is, *set* or placed in the roome or steed of another, to wit, of his righteous brother *Abel*, whom *Cain* slew.

Enoch, albeit of some so written, yet is it pronounced *Enoch*: *E*, signifieth *Law* or *equity*, *noch* is as much to say as *yet againe*: so as in this name seemeth to be expressed, and foretold a time of equity or justice which was yet to come. The bearer heerof walking (while heere he lived) in equity before God, was by him accordingly rewarded, by being extraordinarily taken away from this unrighteous World.

But notwithstanding that these, and sundry the like names, thus found in the Teutonicke tongue, are very apt, and proper to the persons by them intended, yet may this rather serue to shew the efficacy of this tongue, that is able to yield as fit, and proper significations for these most ancient names, as the very *Hebrew* it selfe; than that before it should chalange place of the *Hebrew*, which yeldeth not onely apt, and proper significations for them also, but hath in all severend antiquity carried the reputation, and credit of being the first language of the world. It may therefore unto us suffice, that if the Teutonicke be not taken for the first language of the World, it cannot be denied to be one of the most ancientest of the

World.

World. And so undoubtedly taking it to be, let us looke a little farther into the worthinesse, and propriety thereof.

The name of the Almighty, maker, and creator of all things, is generally in all this great, and spacious tongue called **God**, and from the word **God**, is derived God, and good, the word **Good**. See now how aptly this accordeth, and how the signification of this word doth also shew the coherence thereof unto the cheifest **good**, for that indeed all good cometh from God. But the like derivation, and proper coherence is not found in the *Latin* betweene *Deus*, and *Bonus*.

In like sort, the malignant enemy of God, and all goodnesse, is in this tongue called **Devell**, and whatsoever is of no vertue or **goodnes**, is called **evill**, see now how **evill**, adhereth to **Devell**, who is indeed the cheife substantive to which this adjective belongeth. Devell, & evill
anciently de-
fell, and cofell.

The name of **Heaven**, albeit it was of our Ancestors written **Heofen**, yet carried it like sence or signification as now it doth, being as much to say as **Heaven**, or **heaved up**, to wit, the place that is elevated.

Hell, being opposite, and contrary thereunto, hath like apt appellation, as being **belled over**, that is to say, hidden or covered in low obscurity.

The name of **Man** in Teutonicke, is in *Latin* **Homo**, Vir not being
so generall. the female of which creature we call **woman**, and the *Latins* call her **Mulier**, howbeit the name of **Mulier** hath no dependance in sound with the name of **Homo**, Man, and wo-
man. as our name of women hath with man: It should indeed be written **womb-man**, for so is it of antiquity and rightly, the b. for easinesse, and readinesse of sound being in the Pronountiation left out: and how apta

Woman why
so called.

composed word this is, is plainly seene. And as *Homo* in *Latin* doth signifie both man, and woman, so in our tongue the feminine creature also hath as we see, the name of man, but more aptly in that it is for due distinction composed with wombe, thee being that kind of man that is wombed, or hath the wombe of conception, which the man of the male kind hath not.

Sundry other the like examples I could give of the worthinesse of our tongue, but these may here suffice, and the rather for that the explanation of many of our old *English* words do in this Chapter ensue.

*Rodericus
Toletanus.
Iustus Lipsius
in his epistles.*

The Teutonicke tongue being, as before is shewed, one of the most ancient Languages of the World, was also of very great amplitude; for as *Rodericus Toletanus* witnesseth, and *Iustus Lipsius* also affirmeth, all *High-dutch-land*, *East-land*, and *Netherland*, as also the Kingdome of *Denmarke*, *Normay*, *Sweden*, and *England*, did all speake this Language, and heere unto they might have added *Thul*, otherwise called *Island*, if not the rest of the *Northern* Iles be-
yound it.

But as all things under Heaven do in length of time encline unto alteration, and variety, so do the Language also, yea such as are not mixed with others that unto them are strange, and extravagant, but even within themselves do these differences grow, and encrease: the experience heereof is seene in this our now spoken of Teutonicke tongue, the high-*Dutch* differeth from the low, though never doe borrow from any extravagant Language: if any in speaking or writing in any of these tongues do chance heere, and there to thrust in a borrowed *Latin* or *French* word, it is
more.

more than he needeth to do (seeing the Teutonicke is most copious) and more also than is tolerable; such bringing in of borrowed words being held absurd, and friuolous. The *Danish*, *Norwegian*, and *Swedish*, do againe differ from these, and some little each from other, and the *Island* speech also: and yet none of them borrowing ought from any extravagant language that originally is not of that nature. This is a thing that easily may happen in so spacious a tongue as this, it being spoken in so many differēt countries, and regions, when we see that in some severall parts of *England* it selfe, both the names of things, and pronountiations of words are somewhat different, and that among the Country people that never borrow any words out of the *Latin* or *French*, and of this different pronountiation one example in steed of many shal suffice, as this: for pronouncing according as one would say at *London* **I would eat more cheese if I had it**, the Northern man saith, **Hy sud eat mare cheese gin ay hadet**, and the Western man saith **Chud eat more cheese an chad it**. Lo heere three different pronountiations in our owne Country in one thing, and hereof many the like examples might be alleaged.

These differences in one same language do commonly grow among the common people; and sometimes upon the parents imitating the ill pronountiation of their young children, and of ill pronountiation, lastly ensueth ill writing. Other languages no doubt are subject unto the like, yea those three that are growne from the *Latin*, as the *Italian*, *Spanish*, and *French*, which to avoyd other examples may appeare in the name in *Latin*, of *Iacobus*; which in *Italian* is growne

to be *Giacomo*, in *Spanish Diego*, and in *French Iaques*.

The *Netherland*, and *Eastland* speech draweth neerer to the old *Teutonicke* than the high-*Dutch*.

A question (me thinkes) may heere be mooved, that seeing the *Teutonicke* is so far spred, and also varied, which then it is, that we may hold for the more ancient, or the rightest, and least varied from the first originall, that is, whether the high-*Dutch*, low-*Dutch*, or *Eastlandish Dutch* be it? To this I answer, that as the maritime parts of Countries were inhabited before the Inlands that lye farthest from the Sea, the ancient Language was there first planted, and is like to have beene most varied by such as went afterward to dwell more higher, and dispersed obroad in the Country, and therefore I hold the *Eastlandish*, and *Low-Dutch*, to draw more neerer the true Originall than the high-*Dutch*. And for further prooffe hereof, it is to be noted, that all such Writings as are found in the old *Teutonicke*, do more neerer agree to the speech of these parts, than to the high-*Dutch*. And as for the more varied *Teutonicke* of *Denmarke*, *Normay*, and *Sweden*, it is to be understood, that these Countries were not peopled so soone as *Germany*, but afterward, when *Germany* so abounded with people, that they were constrained to seeke habitations more northerly, where the *Germans* at the first, by reason of the greater cold, and barrenesse of the Soyle, would not chuse sooner than in *Germany* to make their dwelling places.

And whereas some may further object, that as we finde the written *Teutonicke* of some ages past, to be varied from that which now modernely is used, so peradventure was that *Teutonicke*, that we find so anciently written, much varied from that which was used some ages before.

To this I answere, that I am not of that opinion for divers reasons, and chiefly because people in Former ages were nothing so curious, or delighted with varying their speech, as of late ages they are growne to be, but kept their old language as they did their old fashion of apparell; in both which the World hath of latter ages, more than in former times bin delighted, and in this age of ours much more than ever: In so much as the *Germans* themselves, who have bin especially noted in former times, not to be delighted in changing their long continued manner of apparell, are now also false to the change thereof: Some of them imitating the Fashion of the *Italians*, others of the *French*, and others of the *Spanish*, all which may argue this age of ours more given to change, than any other time whatsoever.

This age more given to variety than any other.

Furthermore, whereas it may be objected, that seeing there is such variety found in the speeches of so many sundry Provinces, as doe now speake the Moderne Teutonicke tongue, each being in length of time growne to some difference in words, and pronounciations from other, and to have framed some words in peculiar use to it selfe: how then may a man finde out, where and which be the words which are indeed of the Ancient, and very Teutonicke tongue? To answere this in breife, and at once; they are infallibly all those words which doe still remaine in generall use thorowout all the Countries where any kind of Teutonicke is spoken, and those also that remaine in use in the most part of those Provinces, though the rest may have left or forgotten them: For albeit as is aforesaid, every Country may have some difference in it selfe,

yet an infinite number of words do remaine so dispersed among all, or common to all or the most part, that howsoever the orthography may here, and there perhaps through different pronountiation happen to be varied (and so of some not discerned for such as they truly be) yet are such words truly all one, and undoubtedly of the first, and most ancient Teutonicke tongue.

And as touching our *English* tongue, which is more swarued from the originall Teutonicke than the other languages thereon also depending : this is the lesse to be maruailed at, because we are by the Sea sequestred from the maine continent where most it is in use: an example heereof we may note in our *Cornishmen*, who being sequestred from the *Welshmen*, but by a little arme of the Sea doe also varie from them in their language, though not so much as the *Brittains* in *France*, who are yet more seperated : and yet was the language of these three originally one, which their speeches albeit somewhat differing, do yet sufficiently witnesse.

And notwithstanding the so much swaruing of our tongue from the originall, I durst for a triall of the great dependance which yet it holdeth with that which being issued from the same root is spoken in the continent, write an Epistle of chosen out words yet used among the people of sundry shieres of *England*, as also of the people of *Westphalia*, *Friesland*, and *Flanders*, and the Countries lying betweene them, that should well be understood both of *Englishmen*, and *Dutchmen*, so great is the neernesse of our unmixed *English* with their yet used *Dutch*. It is not long since that

An example of
the neernes of
our language
to the *Dutch*.

that an *Englisb-man* travailing by wagon in *west-Flanders*, and hearing the wagoner, to call unto his man, and say, *De string is losse, bind de string aen de wagen vast*. Presently understood him as if he had said, *The string is lost, bind the string on the wagon fast*, & deeming the fellow to have bin some *Englisb* clowne, spake unto him in *Englisb*. I have divers times in noting the neernes of that, and our language, obserued certaine of our old Country rimes to accord with theirs, both in selfe rime, and selfe sence, which is a very great argument, of the ancient neernes of our, and their language.

As for example.

Wee say, { *Winters thunder is Summers wonder.*

They say, { *Winters donder is Somers wonder.*

Wee say, { *An appel in May is as good as an ey.*

They say, { *En apple in Mey is so goet als en ey.*

Our particulat language albeit it could nor by the *Normans* be changed, but that both the Noble name of *Englisb-men*, and their *Englisb* speech did still remaine, yet became it by their coming among them to be much mixed with *French*: and here concerning this language which now beareth the name of *French*, I hold it not amisse to take occasion to give the reader some knowledge more than is vulgar, The Country of *Gallia*, now called *France*, was anciently inhabited of the *Gaules*, but what language the *Gaules* did speake, is now in some question, *Cesar* saith in the beginning of his cōmentaries, that they had among them three languages, but I should rather thinke that they onely differed as the high-*Dutch*, lowe-*Dutch*,

200 THE ANTIQVITY AND PROPRIETY,
and Eastlandish-Dutch, when that they were three
strange, and distinct Languages.

How France, & Gallia under their subjection, did seeke to bring the
Spain came to people to speake the *Latin* or *Roman* tongue, and to
speake broken that end did set forth all their Edicts, Proclamations,
Latin. and publike writings in *Latin*: The like whereof they
also practised in *Spaine*, where the *Cantabrian* or *Biscaine* tongue was before generally spoken, but by this
meanes the common people both of *Gallia*, and *Spaine*,
were within a while, brought from their old Lan-
guages to speake a broken kind of *Latin*, each Nation
apprehending, and prouncing it after his manner;
and eyther calling it the *Roman* tongue. The *Spaniards*
calling to this day such Verses as they make in their
language, by the name of *Romances*: And so did the
French also, as may appeare by the title of the Poesie
written in *French* by *Iohn Clopinel* alias *Meung*, by
him intituled, *Le Roman de la Rose*, and afterward
translated into *English* by *Geffery Chaucer*, with the
Title of *The Roman of the Rose*. Moreover a stranger
travailing in the Country of *Liege*, and not speaking
the Country language, shall sometimes heere the *Pe-
sant* say unto him, *parle Romain*, that is, speake *Roman*,
meaning the Language, which themselves do speake,
which being anciently taken from the *Romans* as a-
fore-sayd, remaineth by tradition among the Coun-
trei people: with the name of the *Roman* tongue.

The *Gaules* thus having lost their ancient Lan-
guage, and learned a broken or corrupt kind of *Latin*;
Faramond after his comming out of *Germany*, with his
Franks or *French* people anciently of that Country,
and

and entring into *Gallia* (much about the time, as I haue noted before, that *Hingistun* with the *Saxons* who were Neighbours in *Germany* to the *Franks* entred into *Brittaine*) both he, and his people spake their owne *Frankish* or *French* tongue, to wit, a kinde of Teutonicke, which after the speakers thereof had gotten this other name. This language there continued the Raignes of *Faramond*, *Cloaion*, *Merovee*, *Chilperic*, *Clovis*, *Childebert*, and *Clothaire*, unto the time of *Cherebert*, who was the eight *French* King, and as sayth *Venantius* *Fortunatus*, which *Papirius Mafonius* also affirmeth, spake both his owne naturall *Frankish* or *French* tongue, and the language which the *Gaules* then spake, and was the first of the *French* Kings, sayth this ancient author *Venantius*, that spake *Latin*, meaning the corrupted *Latin* language; which the *Gaules* then used: The which he also brought in use among his people. And the *Gaules* now mixing themselves with the *Franks*, and with them becoming one Nation they were content to lose their ancient name of *Gaules*, and with them to beare the name of *Franch*, or *French-men*, and because the name of *Franch*, or *French*, was now made generall, the broken *Latin* language used of the *Gaules*, became within a while to be called after the people, which now generally spake it, and so carried as untill now it doth, the name of the *French* tongue, and generally extinguished the ancient, and true *French* tongue in deed, leaving notwithstanding many words thereof mingled with this latter, which therein doe yet remaine. °

And because the afore-sayd old, and true *French*, was in effect all one with our ancient *English*, I will

See Girard Du
Hillan.

*Osfrius in
præfat. Euan.*

to satisfie the curious reader, give him heere a taste thereof in these few insuing Verses, which I have taken out of *Osfrius* his Preface to the foure Gospels by him Translated about eight hundreth yeeres past; out of *Latin* into old *French*-rime. Thus they are.

*Thu wilt thy scriban unfer heill,
Now will I write our health,
saluation.*

Old French.

*Evangeliono deil,
Of the Gospell the deale,
the part.*

*So ist nu hiar begunun,
So is it now here began.*

*In Frenkisga tungun.
In the French tongue.*

Heereby may appeare to such as are any whit acquainted with our old *English* tongue, what great neerenes was betweene that, and this ancient *French*. Howbeit the author being a Scholer, hath framed two of these his words from the *Latin*, which indeed doe not properly belong to his owne language, that is, *scriban*, and *Evangeliono*.

*Willeramus
Abbas Mers-
burgensis.*

After him, *Willeramus* Abbot of *Mersburge*, translated likewise out of *Latin* into old *French*, *Canticum Canticorum*, whereupon hee made his learned Paraphrasis. One of his Chapters among the rest, he beginneth thus.

*Stand uph Frumdinna min, ilego.
Stand up she friend mine, speedily,
Spin Duna, min scona, and kin.
My Dove, my faire, and some.*

Such

Such like language is all the rest, and hereby it may be scene, that the old *French*, and the old *English* had then as great affinity together as our Northerne, and Southerne *English* have at this day.

The *French* as is sayd, having left this language, and entertayned another under the same name, the *Normans* comming afterward to settle among them, brought with them an ancient language of their owne, which if they had still kept, and brought into *England*, *Englishmen*, and they had not seemed so great strangers one to another, neyther had they made any more alteration in our tongue than did the *Danes*, because it was indeed the same language, and in effect all one with ours. But they did in the time of their being in *France*, proove so good Schollers, that as the *French* forgot their ancient Teutonicke tongue, & learned the language, which the *Gauls* in steed of their owne ancient lost language did then spake, so they also learned the same, and lost their owne, and that in the space, as in the foregoing Chapter hath beene said, of one hundred, and fifty yeeres. And now comming therewith to our Country, they could not Conquer the *English* language as they did the land, howbeit as already I have noted, they much mingled, and tempred it with their *French*.

Some few ages after came the Poët *Geffery Chaucer*, who writing his Poësies in *English*, is of some called the first illuminator of the *English* tongue: of their opinion I am not (though I reverence *Chaucer*, as an excellent Poët for his time.) He was in deed a great mingler of *English* with *French*, unto which language by like for that hee was decended of

Chaucer mingled our English tongue with French.

French or rather *Wallon* race, hee carried a great affection.

Our tongue
discredited by
our language
borrowing.

Since the time of *Chaucer*, more *Latin*, and *French* hath beene mingled with our tongue then left out of it, but of late we have faue to such borrowing of words from *Latin*, *French*, and other Tongues, that it had bin beyond all stay, and limit, which albeit some of us do like well, and thinke our tongue thereby much bettered, yet do strangers therefore carry the far lesse opinion thereof, some saying that it is of it selfe no language at all, but the scum of many languages, others that it is most barren, and that we are daily faine to borrow words for it (as though it yet lacked making) out of other languages to patch it up withall, and that if wee were put to repay our borrowed speech backe againe, to the languages that may lay claime unto it; we shall be left little better than dumbe, or scarcely able to speake any thing that should be fencible.

For mine owne part, I hold them deceived that thinke our speech bettered by the aboundance of our daily borrowed words, for they being of an other nature, & not Originally belonging to our language, do not neyther can they in our tongue, beare their naturall, and true derivation; and therefore as well may we fetch words from the *Ethiopians*, or East or West Indians, and thrust them into our language, and Baptize all by the name of *Englisch*, as those which wee daily take from the *Latin*, or languages thereon depending; and here hence it commeth (as by often experience is found) that some *Englisch-men* discoursing together, others being present, and of our owne Nation,

tion, and that naturally speake the *English* tongue, are not able to understand what the others say; notwithstanding they call it *English* that they speake.

And here among choyse of many, to shew one example of the inutility of this kind of speech will not be needlesse. So fell it out not many yeeres past, that a principall Courtier writing from *London*, to a personage of Authority in the North parts, touching the trayning of men, and providing Furniture for Warre, willed him among other things, to *equippe* his Horses, the Receiver of the letter, with some labour came at the last to the understanding of it all, except *equippe*, whereof in no sort hee could conceive the meaning; In the end, he consulted about it with divers Gentlemen in the Country thereabouts, but none could resolve him. It was among them remembred that we used in our language the word *quipping*, and the word *shipping*, the first not proper for Horses, but sometimes used to men, the latter not fit for Gentlemens Horses, but for Carters jades. In fine, none of them all being able to finde in all the *English* they had, what *equippe* might meane, a Messenger was sent of purpose to the Court at *London* to learne the meaning thereof, of the Writer of the Letter.

Equipping of
Horses.

I will not cloy the Reader with other such examples, nor with the repeating of such like discourfes as he used, that told how as he iterated hee obuiated a rurall person, and interrogating him concerning the Transitation of the time, & the demonstration of the passage, found him a meere simplician, whereas if in his true speech he had asked him, what was the Clocke

and which had beene his way, his ignorance might of the simplician have beene informed in both.

Such examples (how ever we delight in strange language borrowing) doe when we heare them, sound very sportfull in our owne eares; and therefore give more liberty to strangers to be in this case merry with us, seeing they may say they have nought else for the loane of their words. But doubtlesse if our selves pleased to use the treasury of our owne tongue, we should as little neede to borrow words, from any language, extravagant for ours, as any such borroweth from us: our tongue in it selfe being sufficient, and copious enough, without this daily borrowing from so many, as take scorne to borrow any from us.

Our tongue is
most copious if
wee please to
make our most
use thereof.

And now fearing least wading further heerein, I might become offensive, where I indeavour to please, I will here seeke to content the curious Reader, by Alphabetically explaining a number of our most Ancient *English* words, some by their moderne Ortography, others by shewing, (with the signification of them) what *French* words we have taken in steed of them, as also such as we have not left of, but still use for choyse, though we have borrowed words in *French* to like sense.

Abogen,

A

A Bogen. Bowed. Hereof a bow taketh name, because it is made to be abogen or bowed, when therewith we shoote, a bough of a tree is also so called, for being apt to be abogen or bowed, and bowes at the very first invention of them, were made of boughes of trees, and so accordingly in our ancient Language tooke that name.

Acrmed, or **akenned**, for that **e**, and **k** are in our ancient Language pronounced a like; signifieth brought forth, or borne, we yet say of certaine beasts, that they have kenled when they have brought forth their young ones.

Apyred, or **lypred**. We use for this the French word **Turned**.

Able, ill, or diseased. We yet use to call eggesadle, when they are corrupt, and ill.

Adzumen or **forzunken**. **Drowned**, heereof commeth also our word **drunken**, he that is drunke, being as it were inwardly drowned.

Aker, or **acher**. A **Cornesfield** or **Corneland**, we now use the word **Aker**, for a certaine space or measure of ground.

Ahta, **Ehta** or **Egha**. **Inheritances**, or owned possessions.

Aelc or **Aelh**. We have since made it **Ealh**.

Aelswa we now write, and pronounce it **Alswa**.

Aethelbozen-man, or **Ethelbozen-man**. A **Noble-borne-man**, A **Noble-man borne**, also a **Gentle-man by birth**.

Aethzine. We use for this the French word **Touch**.

Aethzined, or **Athzined**. We use in steed hereof, **Touched**.

Aetivd. **Appeared**.

Afed. **Fed**, or after the French, **Nourished**.

Afgod, An **Idoll**. **Afgodnes**. **Idolary**.

Agene, or **Eagen**. **Own**, **proper**.

Agilt. **Recompence**.

Agoten. **Poured out**, **Goters** otherwise **Gutters** are accordingly so called.

Ahilo **Hidden**, we also derive for this from the French, the word **covered**.

Alder

Alber, signifieth *Of all*, and seemeth as abridged of the words, *Of all that are*, and used in the superlative degree, as for example.

Alber-best. *Best of all.*

Alber-earst. *First of all.*

Alber-lest. *Last of all.*

Alber-lieft. *Beloved of all.*

Alber-meast. *Most of all.*

Alber-sconest, or **alder-fairest**. *Most beautifull of all.*

Alber-eldest. *Oldest of all*, and so forth of a great number the like.

Algeats. *Every way, or how ever it be, &c.*

Alifed. *Allowed, Licenced.*

Alife. *Release. Alifed. Released.*

Alifedresse. *Releasing, Ransome, Redemption.*

Alia Onely, or *alone.*

Andede. *Confessed. Andeding. confessing.*

Anlienes. *A resemblance, also an image.*

Anlifen. *Lively-hood, substances commodities.*

Anfina, or **ansine**. *On scene, or a thing looked on, we use for this, the French word Face.*

Anweald. *Ambazity, Power.*

Anwird, or **anwird**. *An answer, or a reply.*

Acreared. *Set up, erected, edified.*

Arindryga. *An Erand-beaver, a Messenger, and sometimes an Ambassadour.*

Asunder. *A sunder, seperate.*

Astige, or **stight**. *To ascend, or mount up.*

Astieging, or **stieging**. *Ascending.*

Astiegnung. For this after the *Latin* we say *Ascension.*

From *astige*, we derive many *VVords* of mounting upwards, as *stigh-ropes*, which we now pronounce *stiropes*, being first devised with cords or ropes before they were made with Leather, and Iron fastned to it. Also *stighel*, now of us pronounced *stile*; *steghers*, now *stayers*, and the like.

Astired, *Stirred, moved.*

Athened,

Attensd. *Extended, stretched out.*

Atugon, or **A**togon *Drawne.*

Awzitten. *Written.*

Awarpen, or **A**wourpen. *Throwne or cast.*

We call in some parts of *England*, a moule, a *Mould-warpe*, which is as much to say, as a *cast-earth*, and when planks or bords are awry we say they cast, or they warpe. *And-warpe*, anciently *Hand-warpe*, tooke that name, as is sayd, of hands being there cut off, and cast into the river of *Skeld*.

Awild, or **A**weld. *Welded. Or managed by strength.*

Awirgud. *Accursed, also strangled or throttled, whereof we yet have the word *Wurried*.*

B

Bald. *Bold, it also signifieth swift or suddaine.*

Berne. A *Child. Bearna, Children.*

Berne. A barne, for the keeping of Corne.

Behode, or gehode, or heod. *Bidden or commanded.*

Behodum. *Commandements.*

Bebiriged. *Buried. See Birig.*

Beclipt. *Imbraced.*

Bead or **B**ibead. *Prayer. Gebreadum, Prayers. Hereof cometh the name of Beads (they being made to pray on) as also of Beadsmen.*

Beadsaring. *Going on Pilgrimage.*

Begeond. *Beyond.*

Bist. *Bee-ist, as, thou bist, for thou art.*

Beleatod. *Betrayed. We yet call a naughty person, a lewd fellow, which by the right signification of the Word, is as much to say as a trothlesse or perfidious fellow.*

Beloken, or **B**elocud. *Locked, or fast-shut.*

Bewum. *Bands.*

Behecht, or **B**eheght. *Promise.*

Beam. *A tree, we use the name now for the tree, when, it is squared out, calling it a Beam of timber, whereby is meant a tree for building, for timbring in our old English, is building.*

247
Baldwin
Baldhead
Bede
Barnard

Berg or **Beozg**. Metaphorically a *Mountain*. See further hereof **Birig**.

Bergum, **Beozgun**, and **Bergena**. *Mountaines*. See further of this in **Birig**.

Bescreatud *Overlooked*, *surueiwed* or *beheld*. We say yet sometimes that one, looks a *skeaw*.

Bescildiged. *Accused*, of default or crime.

Besinit. *Besmurted*, made *toule* or *defiled*.

Beswic. *Deceit*. **Beswicen**. *Deceived*.

Beswicer. *A deceiver*, wee now though most improperly, and with a farre strayned sence, call a *deceiver*; a *Cosener*.

Beswungen. *Beswinged*, *scourged*.

Betined. *Hedged about*. We use yet in some parts of *England*, to say *tyning* for *hedging*.

Belwand. *Wound up*, or *wrapped up*.

Belwedud. *Wedded*, or *esponsed*.

Belwendud, or **Belwended**, *Turned about*.

Bygen, and **syllen**. *Buying*, and *Selling*.

Bigspell or **Wispel**. *A parable*, a *by-word*, a *Prouerbe* or *Phrase* of *speech*.

Bilicthe or **Billida**. *An Image*.

Binne. *A manger*.

Birt, or **Beozth**, or **Gebirt**. *Birth*.

Bismo, or **Bilmer**. *Blasphemy*.

Blead. *Fruite*.

Bletsud. *Blessed*.

Blisse. *Joy*. **Blissing**. *Reioysing* or *joying*.

Blith or **Blith**, or **Blide**. *Joyfull*, *glad*.

Blode. *Blood*.

Bocstabe or **Buokstaf**. *A character* or *letter* for a *booke*.

Bode. *A messenger*, a *tiding bringer*.

Bodung. *Preaching*. **Bodud**. *Preached*. To **Bodige**.

To *Preach*.

Bogas. *Boughs* of *tree*.

Bote, we now writ it *boot*. It is a *yeilding* of *amends*, or *supplying* a *defect*.

Bourn.

Bourn. *A water springing out of the earth*, also the brooke issuing thereof. Bourn is sometimes taken for water it selfe, and in *Brabant* a Well is called a *Bournpit*.

Breod. *Bread.*

Bzidas. *Birds*, properly young Fowls.

Bzothoz or **Bzodoz.** *A Brother.*

Bzidgunau. It is abreviated of *Bride-good-man*, the good-man of the bride.

Bzidgrame. *The Grooms of the Bride*, because on the marriage day he serveth, and waiteth on the table of the bride.

Bzysomnesse or **buzysomnesse.** *Pliablenesse* or bowsonnesse, to wit, humbly stooping or bowing downe in signe of obedience. *Chancer* writes it *bursomnesse*.

Burg or **buruh.** whereof wee yet say *Bourough* or *Bourrov.* It Metaphorically signifieth a Towne, having a Wall, or some kinde of closure about it: Also a *Castle*. All places that in old time had among our Ancestors the name of *Bourrough*, were places oneway or other Fenced, or Fortified.

Burgum or **bugen.** *Bouroughs.*

Birige or **birighe.** which signifieth most properly *To Hide*, and also *bury*, which accordeth with the same sence, for that burying is a hiding of the dead body in the earth.

Birgen. *Hidden*, also a *Grave*.

Birgenum. *Graves.*

It was a thing usually among our old *Saxon* Ancestors, as by *Tacitus*, it also seemeth to have beene among the other *Germans*, that the dead bodies of such as were slaine in the field, were not layd in *Graves*; but lying upon the ground were covered over with *Turnes*, or Clods of earth. And the more in reputation the persons had beene, the greater, and higher were the *Turnes* raysed up over their bodies. This some used to call *Biriging*, some *Beoziging*, and some *Buriging*, of the dead all being one thing, though differently pronounced, and from whence we yet retaine our speech of *Burying of the dead*, that is hiding of the dead.

Now because these *Birighs*, or *Beoughs*, &c. (being as much to say, as hiding-places) seemed as Hills; the name of *Birigh*, or *Beough* (now *Bergh*) became (though metaphorically) all *Germany* over, to be the generall name of a Mountaine, more than the name of a *Hill*, or *Dunn* there formerly used. I am the more willing to shew the Originall all one: And properly signifying to shroud or hide, which may also appeare by our calling in some parts of *England*, the places made for Conies to hide, and shroud themselves in: *Cony-vertes*, or *Cony-buries*, and in other parts of *England* *Cony-burrowes*. The name also of *Burgh* or *Burrough*, now commonly written *Burrow*, which we give to some Townes, is from hence Originally derived: places first so called, having beene with walls of Turffe, or Clods of earth fenced about, for men to be shrouded in, as in Forts or Castles. And where the word *Bury*, is the termination of a City, as *Canterbury*, *Salisbury*, and the like, it Metaphorically signifieth a high or chiefe place.

Birthin. A burthen.

Bismered. Oprobriouslie used in speech, or derided.

Bisus, An example.

Bery, *Bury*,
Burrow,
whence derived.

C or K.

C or K.

THe Reader is to obserue that the letter *C.* was with our Ancestors taken, and sounded as *K.* moreover when sometimes a single *v* or double *w* followed next unto the *C.* then was it pronounced as *Q.*

Caster. This is no Ancient *Saxon* word, though often found in old *Saxon* writing, it is rather borrowed from the *Latin* word *Castrum*, betokening a *Castle* or *Fortresse*; *caster*, *caster*, *chester*, and *ceter*, being the terminations of the names of many places in *England*, doe (as I take it) signifie all one thing, and that the places having such terminations had Castles or Fortresses built by the *Romans* before our *English Saxon* Ancestors came into *Brittaine*.

Ceage. *A Key, Clanis.*

Ceapman. For this, we now say *Chapman*, which is as much to say, as a *Marchant* or *Cope-man*.

Cemp, or Kemp. Properly one that *fighteth hand to hand*, whereunto the name in *Teutonicke* of *kemp-fight* accordeth, and in *French* of *Combat*.

Certaine among the Ancient *Germans* made profession of being *Camp-fighters* or *Kemp-fighters* for all is one and among the *Danes*, and *Swedens*, were the like, as *Scaracater*, *Arngrim*, *Arnerod*, *Haldan*, and sundry others. They were also called *Kempanas*, whereof is derived our name of *Champion*, which after the *French* Orthography some Pronounce *Champion*.

A *Cemp* or *Kempe*. Is sometimes also taken for a *Souldier*, in regard that his profession is to fight.

Ceoyle. Now Written *Churle*, anciently understood for

for a *sturdy Fellow*.

Cidde. *Chid*, rebuked.

Cist. *Kist*, or kissed.

Clath. *Cloath.* **Clething.** *Cloathes*, garments.

Clough. A kind of breach downe along the side of a Hill.

Clif. *A rocke*, on the Sea side, seeming cleft or broken off.

Clipud. *Called*, we do yet sometimes say clepid, and yclepid, for called.

Cnapa. *A Boy*, Lad or Lackey, heere hence commeth our name of knave.

Encozise. *A Generation*.

Con, varied into *coon*. *Stout*, or Valiant.

Cniht. Now *Knight*. See the signification thereof, among the names of dignities.

Cop. *A head*, also the top of a thing standing in height.

Costnung, or *costning*. *Temptation*.

Costud, or *costed*. *Tempted*.

Cote. *A little slightly built Country House*, also a place, for sheepe.

Creast. *A Handicraft*, or occupation.

Culfra. Whereof in some parts of *England*, we yet retain the name *Culver*, otherwise we use the borrowed *French* name of *Pigeon*.

Cunne, or *kenne*. *To discern*, or to know.

Cunne. Also signifieth *thankfulnessse*, or gratitude.

Cuth. *Knowne*, acquainted familiar, as contrary-wise *uncuth* is *unknowne*, usuall, &c.

Cweller, we now writ *Queller*. *A Troubler*, also a Tormentor or Punisher of men, it was also anciently sometimes taken for a Hangman.

Cwene. Now written *Queene*. See the last Chapter.

Cwerterne. *A kind of Prison*.

Cweth. Now *Quoth*; as when we say quoth I, or quoth hee.

Cwine. A *Quearne*, otherwise a Mill.

Cwith. A *Will*, a testament thereof remaineth yet our word *Bequeath*.

Cild.

Cild. Child. *Childheid.* Child-head.

Cin. Kind, nature also Generation, or off-spring.

Cine. Naturall.

Cine-helme. It should be *Cinings-helme*, but by abreviation, it is become *Cine-helme*.

It is as much to say, as a *Kings Crowne*, whereby it may appeare that the Crowns of the most ancient *English-Saxon* Kings, were worne, and used by them, for their Helmets in Warre; and that it may be that the Crownes of all Kings, were at the first intended for their Helmets; and made of different fashion from other Helmets, for the more ornament of their Princely persons that wore them, who were by them to be knowne, respected, and revered, &c.

Cining. By abreviation of the two sillables into one, is become King: The name in our tongue of Sovereigne dignity. For the etymology, whereof looke in the last Chapter.

Cyningdome or *Ciningric*, do both answer to the *Latin* word *Regnum*. *Ciningdome* is by abreviation become *Kingdome*, the additions of *dome*, and *ric*, signifying both one thing, to wit, the *Iurisdiction* or *Dominion*, belonging to some one publike person.

And whereas we say a *Kingdome*, they say in *Germany* a *Kiningric*. But whereas we say a *Bishopricke*, they say a *Bishopdome*.

Ciric by abreviation *Kirk*, and by thrusting in *CH*. in steede of *C* or *K*. it was first alienated to *Chirche*, and since further of by the making of it *Church*.

Ciste or *Bist*. A *Chest*.

Dead

D

Dead-boot. Offices or service done for the dead. It is sometimes also used for penance.

Daegel-fare. A *Dayes* fare. A *dayes* journey.

Deale. A *Deale*, a part, or portion.

Deald. *Divided*, parted, dealt out.

Dene or Den. Sometimes written *Deane*, and sometimes

Denu. A *Valey*, also a Cave or hollow place in the earth.

Deare. *Griefs*, harme, or dolour.

Deman. A *Deputy*, a substitute.

Deareworth. *Deare-worth*, precious.

Dight, or Dight. Meeter or Rime, hereof commeth our name of *Dities*, for things that be dighted, or made in Meeter.

Dighting or *indighting* is also prose, set forth in exact order.

Dome. *Judgment.* **Done-settle.** A judgment seat, a tribunal.

Domes-man. A *Judge*.

Duna, also *Dusa.* A *Dove*.

Dugud or dought. *Virtue*, we yet sometimes call a man of strength, and valour, a doughty man.

It is also written *Thugud*, whereof they vse in some parts of *England*, the Word *thewhes* or *thewes*, to wit, vertues good qualities or parts of the minde. They say yet in the North, when a thing hath lost his force or vertue, that it does not.

Drihten or Drighten, taken for the name of the Lord, was by our Ancestors only attributed to God: As *Drihten* God, for Lord God; which signifying as it should seeme, the Righteous God, was unto Almighty God, who is most Righteous rightly appropriated; the name otherwise of Lord, having with our *Laforde*.

Dune a Hill, commonly that stretcheth or extendeth it selfe out in length. They call in *Holland* the sand banks which

which lye upon the Sea-side, the Dunes. The Towne of *Dunkerke*, rightly in *English* Dunchurch, hath had that appellation by being situate in the Dunes, or Sand-banks. We yet in some parts of *England*, call Hill downes.

Dure or *durh*. Now a *Doore*, it is as much to say as through, and not improper, because it is a *durh*, fare, or thorow passage.

Dureward. A *doore-warder*, a *doore-keeper*, a *Porter*.

Dwas, light. That which he otherwise call the *Foolish-Fire*.

Dwolma. A *gulfe*, otherwise in *Teutonicke* in *Tubam*.

Dwined, also *for-dwined*. Vanished away.

Dible or *digble*. *Seerer*. *Dightenelle*. *Steeple*.

Dirstelie. Boldly, or as wee might say durstingly, of one daring to doe a thing of hazard or difficulty.

Disse. *Foolish*. *Disege*. A *foole*.

E. As also *E* Law, right or equity.

*E*ad or *Eath* or *Ea*. An *Oath*, also a plighted promise

or covenant.

Eadihe. Happy. *Eadynesse*. *Happiness*.

Eadmode. *Humble*. *Eadmone*. *Humble*.

Eagan. *Fire*, eyes, now in the *Netherlands* *Oghen*.

Ealdor. An *elder*, A *Senior*.

Eldran or *ildran*. *Elders* (*Seniores*) also *Ancestors*.

Eldorscip. *Eldership*, *seniority*.

Eor. *Honour*. *Eorweatthe*. *Honour*, *worthy*, *honourable*.

Earme. In the *Netherlands* arms: wee have borrowed in

place thereof the *French* word *Arme*.

Earmesse. *Poverty*.

Carand. An *errand*, a *message*.

Carna. An *Eagle*. *Carnas*. *Eagles*.

Carst. *First*.

Catseagt. *Perjured*, also *unlayd*, or *denied*.

Othel or **Aethell**. *Noble* or *Gentle*.

Cathelic. *Easily*. possible. **Ethe**. *Ease*. **Uneth**. *Unease*.

Ece. *Eternall*. **Enesse**. *Eternity*.

Eft. *Again*. **Etfona**. *Etfonnes*, forth-with, or againe.

Eltheodiferman. *Alien*, Outlanders, men borne in other Countries.

Eorrbifung. or **Earthbifung**. *An earth-trembling*, an earth quake.

Eorrbifung. *An Earth-stirring*, an earth moving or earth quake, as before.

Eow. *Ten*. **Eower**. *Your*.

Erebs, or **Erne**. *Heritage*, or inheritance.

F

Fange. To take, or apprehend. **Fengon**. *Taken*. **Fangas**. *Fnelle*. Imprisonment, also a Prison.

Fare. *Passage*. **Faretwell** *passowel*, a wel-wishing to ones proceeding, mistaken for dyer, when we call meat fare.

Farud, or **Fared**. *Passed*.

Fader. *Father*.

Feaen. *Few*. **Feala**. *Many*, or much, the which word much wee have borrowed from the Spanishe.

Fel. *Fierce*, or cruell. **Fel**, is also a *Skew*.

Fenne. *Clay*. **Clay**, is also of our ancient Language.

Fesh. *Many*, wee were wont to say gold, and fee, also Officers require their Fees, to wit, the mony due unto them.

Fesh, or **Fesh**. Hereof we yet retayne the word *Fight*.

Fesh, or **Fesh**. *A Farme*.

Fhind or **Fhind**. Wee have for this borrowed the French word *enemy*. Yet wee sometimes call the Divell, the fiend of Hell, which is as much to say as the enemy of Hell.

Fhind. *Enemies*.

Flaron. *A Flagon*, a bottle.

Fleasc. *Flesh*.

Flod. *Floud*. **Flowund**. *Flowing*.

Folknote. *A Folke-meeting*, an assembly of people.

Foz.

As it is used as a *Præposition*, for the which they yet use in the *Netherlands* *voz*, and sometimes *ver*, though not *voz*, as when they use it for a breviation of *Van-der*, but instead of *voz*. This *præposition* *foz*, in many words we yet retaine, though in nothing so many as our Ancestors did.

Fozbeocum. A *signe*, hereof we have yet the name of beaken *Fozbeurned.* *Burnt*, or burned.

Fozbere. To *forbeare*, or indure with patience.

Fozcofsen. Cut off. *Fozdid.* Destroyed.

Fozcemed or *Fozdoimed.* Condemned.

Fozgyne. To *transgresse.* *Fozgimed.* Transgressed.

Fozletten. Left, abandoned.

Foze-read. A *Preface.*

Fozscrunken. Shrunke up, as members withered or dried up.

Fozslegon. Omitting the article *Foz.* Wee have of *Slegon*, made *Slaine.*

Fozspild or *fozspilled.* Marred, destroyed.

Foze-spreake. A *Speaker* for one, an Advocate, or Mediator.

Fozth-ferd. Departed, or gone forward.

Fozetige or *Fozeted.* A shewing forth, a Faire, or a Market, where things are set to open view.

Fozwozt or *Fozwzought.* Forsaken.

Fozwzaged. Accursed, anciently also for-banned.

Fozwurz. To *unbecome*, to decline, to perish.

Franc. Free, at liberty, not under bond.

Freated. Eaten, also devoured.

Frid, *Frede* or *Vred.* Our word *Frid*, *Frede* or *Vred*, for all is one, being long since left; we use insteede thereof our borrowed *French* word *peace*, which the *French* take from the *Latin* word *Pax.*

Fremit or *Freund*, *Strange* *Fremittling* or *Frendling.* A *Stranger.*

Freund or *Freond* or *Friund.* Wee write now *Friend*, *Freundine* or *Freundina.* A *woman friend*, a she friend by omitting this, and other like ancient words, our language is growne defective, as for example.

If one say that he met or spake with a Friend of his, it appeareth not whether it were with a man, or a woman, where as we might in our Language as well distinguish the Masculine from the Feminine, as others in other Languages doe. *Fuglas. Fowles*, in the *Netherlands* they say *voghels*. *Fulfreimed. Perfect. Fulfreimednisse. Perfection.*

G

Gast or Ghost. *A Ghost*, we have also from the *Latin* the word, spirit.

Gafol. Tribute, tax or Custome.

Geal. Gile, or guile, fraud or beguiling.

Gear. Yeere. It is heere to be noted as in sundry the like words, that our Ancestors used indifferently sometimes *Ge*, insteede *Ye*, as here in *Gear* for *yeere*, in *Geman* for *Yeman* also given for *yeven*, &c.

Ge.

This Preposition was of our Ancestors very much used, and it is yet exceedingly used in the low-*Dutch*, where according to their usuall manner of pronouncing with aspiration, they use to put an *h* to it, and so make it *ghe*. We have since altered it from *ge* to *y* which yet we sildome use in *Prose*, but sometimes in *Poetry* for the increasing of syllables, as when we say, written, ydoluen, yelepced, ylearned ybroken, and the like.

Gebead. prayer, Gebeadum, prayers, our word *Prayer* we have from the *French* word *Prier*.

Gebetsud, or Gebetsed, blessed.

Gebode. Bidden, commanded. Gebodung. A commandment.

Geboren. Borne. In *Poetry* we yet sometimes insteede of *Geboren*, say *yborne*.

Gezend. Brought forth. See acenned. Gerind, kindred.

Georena, or Gecozen. Chosen, elected, a Prince elector is in the

- the high-*Dyche* called a *Coze-furst*.
Gedlipod. *Teledped*, cleped or called.
Gedrired, *Turned*. See *acirred*, or *kired*.
Gedon. *Done* ended, or after the *French*, finished.
Gedoluen. *Doluen*, or *ido'uen*.
Gedreftnessse. *Offence*, *scandall*.
Gedreht or **Gedreht** *Vexed*, troubled, also menaced.
Gedwolen. *Strayed*, or gone a *stray*.
Gesean or *fean*. *Gladnesse*, we yet say *glad*, and *faine*.
Gesengon. *A prisoner*. **Gesengonessse.** *A Prison*.
Geseht or **Geseht**. *Fighting*.
Geseran. *Fellowes*, or equals, we yet sometimes say *feeres*.
Gesrefrid. *Comforted*, also *pacified*.
Gesullod. *Baptized*. **Gesullung.** *Baptizing*.
Gegearwod. *Prepared*. made ready.
Gehel. *Whole*, or more rightly *hole*, *sound*, *intire*.
Gehelud. *Healed*, *cured*.
Gehend. *A hand*, or night approaching.
Gehheartud. *Hearted*, *incouraged*.
Gehird. *Heard*.
Gelathe, or **Gelade.** *To invite*. **Gelethud.** *Invited*.
Geleaf. *Beleife*, *faith*.
Gemang. *Among*. In the North they yet say *imang*, or *amang*.
Gemearun, or **Gemearun.** *Limits*, *Confines*, *partings*, or *separations* of one mans Land from another.
Gemen. Hereof having turned the *ge* to *pe*, as before is sayd, we have made it *panen*, the word **Gemen** signifieth *common*, so as a *peoman* signifieth a *Commoner* of the *Realme*.
Gemengud. *Mingled*, together.
Gemund. *Minded*, over-thought, *resolved* in memory.
Gemote. *To meete*. **Gemotun.** *A meeting*.
Genealeathe. *To approach*. **Genealeathud.** *Approached*.
Genemed. *Named*, or *nominated*.
Geneofud. *Visited*, also *cured*.
Genetherud. *Nethered*, brought low, *debased*.

Genoh or **genogh**. *Enough*, or *inough*.

Geornlyce or **geornlike**. *Willingly*, *desirously*.

Geplantud. *Planted*.

Gerichtwifud. *Made righteous*, *justified*.

Gereta A Rive, an officer having charge under an other.

Gesamund. *Assembled*. **Gesamung**. *An Assembling*, a *Congregating*.

Gesceaf. *A thing shaped*, or *created*.

Gesceafung. *A shaping*, or *creation*. Whereas we now say in our *English* Crede, Creator, or maker of Heaven, and Earth, our old *English* Christian Ancestors sayd, Sceaper of Heofen, and eorth, of the word sceap, we have derived our word shape, which we now onely take for the forme or fashion, whereas it anciently signifieth making or creation.

Gescird. *Arrayed*, *apparelled*, or *garnished*.

Gesceald. *Delivered*, or *given*. Wee say now sold, when ought is given in recompence of the value thereof.

Geseetnesse. *An insetting*, an *institution*.

Gestrangod. *Strengthened*, *made strong*.

Geswue. *Silence*. **Geswud**. *Silenced*. **Swiugh**, is abbreviated **Swige**, and is imperatively, *bee silent*, our now used Phrase is improper to will one to hold his peace, when wee would have him silent, for holding of peace is ceasing from strife, or from fighting, &c.

Getel. *Number*. **Geteald**. *Numbred*.

Gethrod. *Language*, or an *externe speech*.

Gethenc or **Gethenk**. *Thought*.

Gethencung. *Thinking*.

Getholod or **Getholid**. *Suffered*, or *indured*.

Gethild or **Gethuld**. *Patience*.

Getritwe, *True*, *trusty*.

Getimburg. *Building*. Wee now call the word prepared for building, *Timber*.

Getwaelt or **Getweald**. *Force* or *violence*, heereof we yet say *To weald* or *menage*.

Getwend. *Wended away*, *turned from*.

Getweng.

Getweng. *The cheeke or wang.* Hereof the side-teeth are called wang-teeth. Before the use of Scales was in England, divers writings had the waxe of them bitten with the wang-tooth of him that passed them; which was also therein mentioned in Rime, as thus.

In witnesse of the sothe,
Ich han bitten this way with my wang-tothe.

Getwisse or Getwisseke. *Assured or assuredly.*

Getwissele. *Witness.*

Getwrit. *A Writing, an inscription.*

Getwun. *A wanted manner, a custome.*

Gifut. *A gift.*

Godsp. Now Pronounced *Gossip.*

Our Christian Ancestors understanding a spirituall affinity to grow betweene the Parents, and such as undertooke for the Child at Baptisme, called each other by the name of *Godsib*, which is as much to say, as that they were sib together, that is, of kin together through G o d. And the Child in like manner called such, his God-fathers or God-mothers, &c.

Godspel. Now *Gospell*; the name in our ancient Language of the sacred Writings of the foure Evangelists. A *Spel* is as much to say, as a *Mistcall speech*, an Oracle, or hidden knowledge.

Gold-hord. *Treasure*, to wit, gold horded up together.

Goman. It should bee *Good-man*, the *d* for easinesse of sound being omitted. It intends a married man, a house-holder.

Gram. *Angry*, **Gramscip.** *Anger.*

Grunderweal or Grunderwall. *A Foundation.*

Gif If.

Gista. This was our ancient word for *Marriage*.

The word *Marriage* wee borrow from the *French*: *Gista* is not unfit for that, the one party is given to the other.

Gifu or Gise. *Grace.*

Gifu

Gild. *A Confrery*, or brother-head.

The gilds or confreries were commonly made of the richer sort of Citizens.

Gild-brother. *A confrater*, one that is a brother or confrere of the *Gild*.

Gilt. *A fault*; or crime. **Giltas.** *Faults*.

Git. *Yet*.

H

Hafoc. *A Hauke.* **Haforus.** *Haukes*.

Halige, or Halighe. Hence we have yet our word *Holy*.

Hana. *A Cocke.* **Henne.** *A Hen.* **Eikentun.** *Chickens*.

Handser. *A Faulchin*.

Handwrocht, Handwroght. *Made with hand* *Artificialle*.

Hael or Haile. *Safe*, well in health, safty, also saluation.

Our Ancestors used it in steede of *Ave*, as a word of most well wishing, as when they sayd *Haile Mary*, &c. I finde the name of our Lord Iesus, to be in our ancient *Englisb*, translated *Helende*, that is to say, *Saviour* or *Saluator*. **Heafod.** This by a breuiating of two syllables into one, is now become *head*.

Heafod-pan. *A scull*, a head-pan.

Heasting. *A Captive*.

Healle. *A halte*, also a Mannor House.

Heathen. *A Heathen-man*, a *Pagan*.

Heline. *A Helmet*, also a Crowne.

Heo. *Shoe*, in some places of *England*, they yet say *heo*, or *hoo* instead of *shoe*.

Heord. *A Heerd* of Cattle.

Here. *An Army.* **Heretoga.** *A leader or Conductor of an army*

Hereberga. *The lodging place of the army*, It is since in the *Netherlands*, become the name of an *Inne* *Ostrie* of *Victualing* House.

Heim. *A coverture*, or covered place a shronning place,
Metapho-

metaphorically a House or residence.

Hi or **Hihe**. *They*.

Hired. *A lineage*, a Family.

Hirwe. *Colour*.

Husward or **Howsward**. *A House-keeper, pater-familias*.

Hund. *A hound*, a dog. **Hundas** or **Hundun**. *Dogges*.

Hulle or **Hille**. *A Hill*.

Huede or **Huide**. *An Herds-man*.

Hirdas. *Herds-men*, Shepherds or keepers of Beasts.

Hyrswun. *Obedient*.

Hyrswunnesse. *Dutifulnesse*, Obedience.

I

I. or **Ich**, wee now say **I**. as *I my selfe*, and for affirmation of a thing wee also say **I**. *As I indeede*. which confoundeth, the two words *Ego*, and *Ita*. whereas. **I** when it is betoken the first person, should be distinguished from **I**, when it standeth for **I** forsooth, or **I** in deed. Our Ancestors pronounced the **Ich** not as now some of our West-Country-men doe, but as wee should doe if it were written **Igh**. whereby it hath some aspiration, as it also hath being written **Ih**, as it likewise was. But **I** for an affirmative is very bad, for it alwayes ought to be written **yea**, and never **I**, as **yea** forsooth and **yea** in deed, &c, **I**del. *Idle*. vaine. **I**delnesse. *Vanity*.

Inne or **Ingeat**. *An Inne*, a House of common in-going an Ollery.

Inlathe. *To invite* **Inlathud**. *Invited*.

Innoth. *The inward part of the belly*, or wombe.

Iungling. *A youngling*, a youth, the Reader is to note that **I**, before any vowell was sounded as **y**, and **Iongling**, as **Youngling**; now also in some Teutonicke as **yow**, and the like.

F

The Letter C. as before hath beene sayd, our Ancestors used for K. or indifferently the one for the other: And therefore words that begin with K. are to be sought before in the letter C.

L.

Lay. *A Song*, it is sometimes written *Lev*, and sometimes *Leid*. Of this commeth the name of *Ballad*, which is as much in signification, as a Song of an act or deede done. *Laf*, or *Blaf*, for so was it most Written, was with our Ancestors their most usuall name for *Bread*, though they had also the word *Bread*, from whence wee have now our name of *Bread*.

Laford, written *Blaford*, by a breuiating of the two syllables into one, it is become *Lofd*. See more heereof, in the last Chapter.

Lage, pronounced as *Laghe*. *A usuall custome*, a Law, also a tradition.

Lendwalthun. *Rulers*, that weald, or manage the publike affaires of the Country.

Langsun. *Longsome*, tedious. *Longsomnesse*. *Tediousnesse*.

Lare. Hereof we have our word *Lore*, which is as much to say as Learning or Doctrine.

Lareow. *A Master*, our Ancient word *Lareow*, is as if it were to say, a *Learne-yow*, a *Master*, that teacheth some Art or Science.

Leasdian, or *Blasdian*. Hereof by abbreviation commeth our name of *Lady*. See more of this in the last Chapter.

Leard. *Learned*.

Lease. *Fals*. *Leasings*. *A Leasing*, a lye.

Lease. *getwitness*. *Falssewines*. *Lease*. *witegas*. *False prophets*.

Lease. *To gather together*, we yet say leasing of Corne.

Leod, *Lud*, and *Lude*. For all is one though the Orthography

graphy differ, is *Folke*, or according to our *French* word, people.

Leof or *lief*. *Deere*, or beloved. *Leofetta*. *Liefest*, belovedst.

Leoht or *leoht*. *Ligh*, properly the ayre.

Leorning-cniht, or learning-knight. *A Disciple*.

Lic or *lich*. *A dead Corps*. Whereof the reputed unluckie night-Ravens are called *Lich-fowles*, *Lich-field*, in *Staffordshire*, hath that name of the *Liches* (more rightly to be pronounced *Lighes*) to wit, dead bodies of such as were there slaine.

Lichyn or *lichama*. *A body*; a *Corpes*.

Leac or *leich*. *A Chyrurgion*, an apt name for him, whose Art, and study appertayneth to the body of man.

Locas. *Lockes* of haire, and sometimes taken for haire.

Loffand. *Loffong* *Lof* is in our ancient language prayse, and *lof-song*, as much to say, as *A Song of praise-giving*.

Lufe. *Love*.

Lylly-hæd. *Lively-hæd*, meanes to maintayne life.

Lysan. *Brute*, or fame.

M.

M*age* or *maghe*. *A Cousin*. *magas*. *Cousins*, or *Kinsfolk*. *magascyp*. *Kindred*, or *Cousinage*, the word *cousinage*, is fondly, and improperly now of late used for deceit.

magena. *Many*.

maganger, or *sponger*. This was our Ancient name for a *Merchant*, now onely an addition to divers Merchantable trades, as *Ironmonger*, *Fishmonger*, and the like: the word *Merchant* wee have from the *French*.

magære. *A Merchant*, such a one, as keepeth a shop of *Mercery*, or small wares.

magashte. *Man-slaughter*.

magæden. *A Mayden*.

magæder, sometimes written *magodæ*. *Mother*.

magæg, or *meahe*. *To may*, or *can*.

Meagtha. *A Tribe, or a Family.*

Mealtide. The time of eating, as *Noone-meale* or *Even-meale*, for which we use our borrowed *French* words of *Dinner*, and *Supper*.

Meara or Meare. *More.*

Merred. Wee say now *Merfed* or *Amerfed*. It is rightly marked or quoted; as what one is to pay.

Mearefeth. *More then ordinarily knowne, famoused, or magnified.*

Mede. *Reward, recompence.* **Medelwyf.** A woman of mede or merit, deserving recompence.

Menca or Menesca. Plurality **Menfcan.**

This word **Menca** or **Menesca**, and sometimes **Menfce**, was with our Ancestors asmuch to say, as a *Humane Creature* in generall, to wit, eyther man, Woman, or Child, the high, and low *Dutch* have it still, though a little different in Pronountiation. It is a word of necessary use, as for example, a man beholding some living thing a farre off in the Field, not well decerning what it is, will say it is eyther a man, or a Beast, now it may be a woman or childe, and so not a man, and therefore hee should speake more properly in saying it is eyther a *Mensce* or a Beast, &c.

Meare. *Dung*, hereof the name of *mizen* is yet used in some parts of *England*, for a *Dung-heape*.

Meere. *A Lake, a poole.*

Micel or **Mikel.** We use for it in the south parts of *England* the *Spanish* word *Much*.

Micelmede. *Great reward.*

Mid or **Mit.** *With.*

Middan. The middle, or middest.

Middeag. *Midday, Noone.*

Mightige. *Mighty.*

Mightlic. *Mightily, within might, possible.*

Mild. *Mild.* **Mildnesse.** *Mildnesse.* It is anciently used for *Mercy*.

Mildheortnesse. *Mildheartednesse, mercy or compassion.* Muth also **Münd.** *A Month.*

Murcum.

Murcum. *Murmuring*, *Grudging*.

N

Our Ancestors used sundry Negative abbreviations.

as,

Nothing. For, *Not any thing*, or *nothing*.
 Npath For, *Not hath*. Nil. For, *Not so will*, or to bee
 unwilling. Nytt. For, *Not wist*, or wist not. Nold. *Not*
would, or would not.

Neaddere. *An Adder*. Neaddran. *Adders*, or *Serpents*.
 Neafte or Nefte. *Never*.

Neabureas. After latter Ortography, *Neighbours*.
 Such as wee call Husband men, or clowncs, they doe in
 high *Germany*, and in the *Netherlands* call Boores, as wee
 also did in former time, though now wee use not this word
 Boore: for a clowne; but composed; with neigh, to be-
 token *Proximus*, a neigh, or next dweller.

Nim. Take. Nuning. Taking.

Nidded. *Compelled*, *Constrayned*.

O

Ofergetwit. *An over-writing* a *Supercription*.

Ofermode or Overtime. *Pride*, or *insolency*.

Oferscaedewud. *Over-shadowed*.

Osfread. *Slaine*, killed. Sleane. is also *Slaine*.

Ofrung. *An offering*, an *Oblation*.

Oker. *Otherwise*. Tokker. *Vsury*.

Onrope or On-roop. That is a calling on, or urging, by
 crying, or calling upon one.

Onegang or Onmegang. *An about-Going*, a *procession*.

Ondzead. *Dread*, *fear*.

Onfenge or Onfehn. *To receive*, *ought*.

Ongan. *Began*.

Ongen. *Against*.

Oncnew, or Onknew. *Discovered*, *descerned*.

Untyned. *Vnclosed*, or *unloosed*.
Ordeal or **Ordail.** *Iudgment*, see more hereof in the third Chapter.

P.

P*iga.* *A Girl*, a little *Wench*. It is so yet used in the *Danish*, heereof commeth our *Northerne* name of *Peg*, mismeant for *Margaret*.

Q.

Q*uena*, otherwise also written *Quinde*. *A Wife*, also a *Woman*.

R.

R*ashe.* *Early*, also *soone* or *speedy*.
R*eaf.* *A Coate*, or kind of garment anciently used.
R*ead.* *Counsell*, advise, discourse. *Read-men Counsellors*.
R*eapling.* *An insurrection*, or tumultuous disorder.
R*efna*, *Rafan.* *A Raven*.
R*este.deag.* *A rest day*, (*Sabbathum*).
R*ightwise.* *Righteous*, iust.
R*ightwisnesse.* *Righteousnesse*, Iustice.
R*ightwisud.* *Made Righteous*, justified.
R*ode* or **R***ood.* *A Crosse*.
R*ow*, or **R***u*, also written **R***o.* *Rest*, repose, quietnesse.
R*ye.* *A Country* or *Province* under one absolute command or iurisdiction. See more hereof in the letter *C.* **R***ye.* Wee now by adding *h*, unto it pronounce **R***ych*, and so of **R***ye*, man, have made **R***ich*-man.
R*ychdome*, or **R***ychnesse.* *Riches*.

S.

S*ara.* *Sorrow*. **S***arage.* *To be sory*.
S*awle.* *Soule*, the soule of man, (*Anima*).
S*each.* *Damage*. **S***eachlyc.* *Damageable*. **S***eachya.* *A Robber*.
S*read.* *Shade*, *Shaddow*.

Scesapafalo.

Sheepafald. *A Sheepfold.* **Sheepahrd.** *A Shepherd.*

Sheawe. *To behold or view, alio to shew.*

Shewstow. *A Theater, a Shew-place, a beholding-place.*

Shett. *A Shaft.* **Shettan,** or **Shettas.** *Shafies, Arrowes.*

Shende. *To hurt, or impayre.* **Shendud.** *Hurt, impayred or blamed, wee yet use the word shent, for blame, or rebuke.*

Shona. *Beautifull, faire.*

Scrimbe or **Scrimbre,** *a Fencer,* **Scrimung.** *Fencing, or defending: Our word Scirmish, which wee have from the French, commeth originally here hence.*

Scryn. *A Shrine, anciently a Chest or Coffer.*

Scyld. *Default, or Debt.* **Scyldige.** *Tadebied.*

Scyp. *Now Ship.* **Scypman.** *Now after the French, Marriner.*

Sib. *Peace.* **Sib.** *Kin.*

Sibscip. *Kindred.*

Sige, or **Sighe.** *Victory.*

Se. *He, He, is also a word of our owne.*

Seor. *Sicke.* **Seocnelle.** *Sickenesse.*

Selapigraba. (*Sepulchrum*). *A sleepe-grave, because the dead body may bee accompted as being a sleepe.*

Shmead. *A dispute, an arguing, a moving of a question.*

Shmpred. *Annoynted.*

Smith. *To smite, hereof commeth our name of a Smith, because he Smitheth or smiteth with a Hammer, Before we had the Carpenter from the French, a Carpenter was in our Language also called a Smith, for that he smiteth both with his Hammer, and his Axe; and for distinction the one was a Wood-smith, and the other an Iron-smith, which is nothing improper. And the like is seene in Latin, where the name of Faber, serveth both for the Smith, and for the Carpenter, the one being Faber ferrarius, and the other Faber lignarius.*

Shinw Snow.

Synde. *To cut.* **Synpde.** *A Cutter, it was our Ancient name*

name for a Taylor, before wee had the name of Tailor from the *French*, it being as much to say as; *A Cutter*.
Soth. True. *Sothlie*. Truly. *Sothfeast*. Southfeast. Veritable *Sothfeastnesse*. Truth, verity.

Spel. See *Godspel*.

Spere. To *speaker*. *Spereating*. Speaking, Speech.
Stalfward. A *Staf sword*, a short Speare or javeling the Iron whereof was long, and somewhat after the manner of a blade, *A Framea*.

Stana. A *Stone*. *Stanas-weord*. A *Stones cast*.

Stedinesse or *Stedfastnesse*. *Stability*, constancy.

Stefn or *Stefna*. A *voyce*.

Stele. To *Heale*.

Steopetid. A *Step-child*. *Steopfeader*. A *Step-father*.

Stow. Place. *Stowung*, stowing, placing or disposing.

Stihtan or *Stightan*. To *set up*, to erect or edifie.

Stinc. Savor or smell. It is now taken for ill sent or savour, but anciently it was not so.

Strand. A *shore*; along by the water side.

Strend. Strong. *Strengra*. Stronger.

Stuntn. A *foole*. *Stuntnip* or *stuntnip*, folly. The words foole and folly, wee have from the *French*.

Stillnesse. *Stillnesse*, quietnesse.

Stipel. A high Tower, heereof wee yet retayne the name of Steeple.

Streene or *Streden*. A *dreame*, the word dreame is also of our ancient Language.

Swelt. Dead, it seemeth to bee meant of being dead by violence. Wee say yet when one taketh excessive paines, that hee will swelt out his heart.

Swyca. A *Beguiler*, wee aske at Cards if one will swig, that is, whether hee will beguile or bee beguiled.

Stropeome. A *False trick*, or evill Pranke.

Styple. Now in the Netherlands sulk in English such.

Stwynt. Labor, wee say yet swine, and sweat.

Stwythyan. The right hand, or right side *dextra*.

Wynsteran, the contrary, being the *sinister* or left-side.

Syle or **seale**. To *pay* or to *give*, *Siling*, paying, or giving. We now use the word *selling*, for ought that is given or delivered for the value thereof.

Symle. *Alwayes*, (*Semper*.)

Synderlic. After our now Orthography, *Sunderly*, particularly.

Sythan. *Sithence*, or since that time.

T.

T **Abert**. Anciently a short gowne, that reached no farther than to the mid-legge, it remaineth for the name of a Gowne in *Germany*, and in the *Netherlands*, and in *England* it is now the name onely of a *Heralds Coat*.

Tale, *Speech*, *Language*, *Discourse*. Wee sometime strayne the sence, as though a tale were a fable or a lye, because untruths are told as well as truths.

Thanonsooth. *Thence-forth*.

Theah, or **Theth**. In latter *English* *Thee*, it were more rightly for distinction theech, because by our word thee, we speake to the second person, theech is as much to say, as *To thrive*, or to prosper, and so is also **Bethed**, and **Bethied**, for having *Prospered*.

Theaw. *A manner*, a fashion.

Theod or **Thiad**. *A strange Nation*.

Theoda, or **Thtada**. *Nations*.

Thegn or **Thegn**. A chiefe or very free servant. Hereof cometh **Thiene** or **Thegn**, *to serve*, and **Thetiensd** for *served*.

The Prince of *Wales*, the King of *Englands* eldest sonne is wont to use for his Poetic (after our ancient *English* speech) the words, *3c dien*, for *3c sythan*, that is, *I serve*, where the Reader is to remember that *d*, and *sh*, was in our ancient language indifferently used.

Thearf. *Needs*, distresse. **Thearfneffe**. *Distressednesse*.

Thearfsan. *The distressed*.

Theow. *A servant*, in the most ordinary accompt.

Theowas. *Servant*. **Theodome**. *Servinde*.

G g

Theowine.

Theowine, or **Thiannin**, or **Thianina**. *A maide-servant*
(*Ancilla*.)

Tholis. *To suffer*. **Tholyd** also **Tholed**. *Suffred*.

Thorp. Our Ancient word for which we have borrowed,
and now use the *French* word *Vilage*.

Thread. *A rebuke*, or a threat.

Threagan. *To threaten*.

Thystrum. *Darknesse*.

Todal. *Division*, strife. **Todealud**. *Seperated*, divided.

Togeadere. *Together*.

Todzifene. *Driven away*, dispierced.

Toge, or **Toge**. *To draw out*, or to leade.

Treo, or **Treow**. *A Tree*.

Tunbe. *To Dance*. **Tumbod**. *Danced*, hereof we yet call
a wench that skippeth or leapeth like a boy, a *Tomboy*, our
name also of tumbling commeth here hence.

Tungan. *A Tongue*, and sometimes *Tangun*,

Tune. *A Towne*. **Tunas**. *Townes*.

Twyfeald, or **Twefeald**. *Two-fold*, doubtfull, (*anceps*.)

Twypling, or **Tweling**. *A Twine*.

Twynod. *Doubted*.

Twyrednesse. *Gain-saying*, contention.

V.

Vberend. *Barren*, sterill.

Vncuth. *Unknowne*, it also sometimes signifieth a
stranger.

Vnderfenge. *To Vndertake*. **Vnderfengud**. *Vndertaken*,
interpried.

Vnderheld. *Supported*, underholden.

Vndercyning. An *Vnder-king*, a Vice-Roy.

Vnderntpde. *The after-noone*, toward the Evening.

Vndersetan. *Subjects*, Vassals.

Vndertheod. *A subjected*, or subdued people.

Vnderthian. *An inferior servant*.

Vneath, or **Vneth**. *Vneasse*, difficill.

Vnhold, or **Vnheold**. *Malice*.

Vnleasfull.

Unleasul. *Unbelieving*, unfaithfull.
Unleasulnesse. *Unfaithfulness*, infidelity.
Unnpt. *Unneedfull*, not necessary.
Unnithelye (now rather unmightly) *Unpossible*.
Unriht-haemed. *Borne in Adultery*.
Unrihtwisnes. *Unrighteousnesse*, inequity.
Unscoldigh. *Unsauley*, also un-indebted.
Unscryded. *Uneloathed*.
Untrum. *Infirm.* **Untrumesse.** *Infirmity*.
Unspining. *Barren*.
Unwether. *A storme*, a tempest.
Unwisdome. *Madnesse*, folly.
Upstigan, or Upstegan, and Upstethigan. Mounting up,
 and dismounting, to wit, ascending, and descending.
Utgang. *Out-going*, departure.
Ut alwurpen. *Out-cast*.

W.

W *Wana.* *Want*, defect or lacke. We yet say the wane
 of the Moone.

Wangael. *Wanting-health*, infirme or maimed.

Wanhope. *Dispaire*. It groweth through want of hope.

Wantrust. *Disrust*, suspition.

Warp, or Weozp. See A Warpen.

Wald, Weald, or Wold, all these differing in Vowell yet
 signifie one thing, to wit, a Forrest. Of the first *Waldham-
 Forrest* (more rightly then *Walsbam-Forrest*) retsyneth yet
 that name.

Of the second, *The weald of Kent*, that is, the Forrest
 part of *Kent*.

Of the third which is *wold* the l, and the highnesse of the
 sound of o being omitted, is become in the *Netherlands*
wout, and in *England woud*.

And whereas *Yorke-wold*, and *Cott-wold*, doe yet retayne those names, and are not Forrests, I am fully of opinion, that they have heretofore beene woody places, and thereof had such names, and that the Woods have afterward bin destroyed, and yet their Names notwithstanding left still unto them.

Wapen, Weapon, or Weapun. All is one, and betokeneth as well our *Weapons*, wherewith we fight, as the Marks of honour borne in shields, which now after the *French* we call, *Armes*.

Wearhode otherwise **Warhode.** *A Messenger of Warre, or one to be sent about the affaires of the Campe.*

Wasstmes. *Fruites, Hearbes, or graine, or the like, waxing or growing, out of the Earth.*

Weastin. *Fruit.*

Weater. *Water.*

Weard or **Ward.** *A Keeper. Weardas. Keepers.*

Wegas. *Weyes.*

Wel. This (as we understand it for *bene*) we retayne yet without any change, as very many other words.

Welega. *A Wealthy-man (Dives.)*

Weofode. *An Alter*, our Ancestors used also *Theofode*, for an Alter; belike they were Alters for different sacrifices in the time of their Paganisme, and therefore so distinguished.

Were, our Ancestors used sometimes instead of *Man* yet should it seeme that *Were*, was most commonly taken for a married man. But the name of *Man*, is now more knowne, and more generally used in the whole Teutonicke tongue than the name of *Were*.

Were-wulf. This name remayneth still knowne in the Teutonicke, and is as much to say, as *man-wolfe*; the *Greeke* expressing the very like, in *Lycanthropos*.

Ortelius not knowing what *Were* signifieth, because in the *Netherlands*, it is now cleane out of use, except

cept thus composed with *Wolfe*, doth mis-interpret it according to his fancy.

The *Wolues* *Wolues* are certaine Sorcerers, who having annoyned their bodies, with an Oyntment which they make by the instinct of the Divell : And putting on a certayne Inchaunted Girdle, doe not onely unto the view of others, seeme as *Wolues*, but to their owne thinking have both the Shape, and Nature of *Wolues*, so long as they weare the sayd Girdle. And they doe dispose themselves as very *Wolues*, in wourrying, and killing, and most of Humane Creatures.

Of such, sundry have beene taken, and executed in sundry parts of *Germany*, and the *Netherlands*. One *Peter Stump*, for being a *Wolfe*, and having killed thirteene Children, two Women, and one Man : was at *Bedbur*, not faire from *Cullen*, in the yeere 1589, put unto a very terrible Death. The flesh of divers parts of his body was pulled out with hot Iron tongs, his armes, thighes, and legges broken on a Wheele, and his body lastly burnt. He dyed with very great remorse, desiring that his body might not be spared from any Torment, so his soule might bee saved.

The *Wolfe* (so called in *Germany*) is in *France*, called *Loup-garon*.

Worth. *Worthy*. *Worth*.

Wear. *Wear*.

Wester, or *Wester*. A Desert, or wild woody place.

Whil, or *Whilk*. *Which*. In the North of *England*, they yet say, *ghulke*.

Wife. *Wife*. (*Wife*.)

Wied, or *Wied*. Sacred, we say yet hallowed for *halih-wied*, also wee heereof retayne the name of *Whin-funday*, which, more rightly should bee written *Wied-Sunday*, that is, Sacred-Sunday, so called by reason of the descending downe of the Holy Ghost, &c.

Wildernesse. A *Wildernesse*, for which wee sometimes use

our borrowed name of *Desert*.

Wild-beozun. *Wild-Deere*. It signifieth in the Teutonick; (*Pecora Campi*) the beasts of the field in generall, and not that kinde onely, which wee now call Deere, although we take our name of Deere also from hence.

Wimberian or **W**ynberian. *Wimberries*, grapes.

Wingearde, or **W**yngeard. *A Wine garden*, a Vinyard.

Wisouann, or **W**isdom. *Wisdom*, patience.

Wistleras. *Whistlers*, Pipers.

Witega, or **W**ytega. *A Prophet*, afore-teller of things to come.

Witegode. *Propheied*, fore-told.

Witherwin. *An Adversary*.

Withsaid. *Denied*.

Withstnod. *Withstood*, resisted.

Wirta, or **W**urta. *Wories*, for which we now use the French name of *Herbs*. The City in Germany of *Wirsberge*, in Latin *Herbipolis*, had that name by reason of the abundance of worts or Herbes, which grew about the Hill-sides by that Towne.

Wod. *Furious*, or Mad. Wee yet retayne in some parts of England, the word wodnes for furiousnesse or madnesse.

Wolc. *A Cloud*. **W**elken. *Clouds*, wee yet use the word *Welken*, but take it for the Aire.

Wondozpe. *Wonderly*, wonderfull, admirable.

Woznd. *World*.

Wrot. *Wreake*, revenge.

Wryhta, or **W**ryphta.

Heere-hence wee have our name of **W**right, which signifieth properly, a labouring man, though wee now take it for a Carpenter, or hee that useth some Trade thereon depending.

Wuldoze, or **W**uldoz. *Glory*.

Wun. *Dwell*.

Wunsted, or **W**unningstow. *A Dwelling-place*.

Wieozth, or **W**ieozd. A kind of peninsula, or land inuironed

ned almost about with water, nor in the Sea; but in some river, or betweene two rivers. It is in moderne Teutonicke written *Werta*.

It seemes that our *Weres*, or water-stops doe hereof also take their name.

Weoatfcyp, or *Wurthfcyp*. *Worsh-ship*, or *Worshinesse*. We now pronounce it *Worship*.

Wurtrun, or *Wyrtrun*. *Roote*.

Wyr. *A Fenced place*, a place of refuge.

Wyrmer. *Fame*, report spread wide, or farre abroad.

Wpl. *A Well*, otherwise a bourn-pit.

Wynsum. According to our now Orthography *Win-some*, that is easie to be won, or obtained.

Wyrse. *Woods*.

Wpte. *Blame*, reproach.

Y.

Y *can*, or *Ylc*. *The same*, sometimes it is taken for *each*.

Ylde. *Age*, oldnesse.

Yldeana. *Fore-elders*, ancestors.

Ymb, or *Ymbe*. *About*.

Yrse. *An heritage*. *Yrseward*. *An Heire*.

Yrthling. *A Hireling*.

Yrthlingas. *Hirelings*.

I could herein have enlarged my selfe very much, and peradventure have much pleased some of our English Poets, with great choyse of our owne Ancient words which as occasion required they might, with more reason renew, and bring in use againe (by somewhat facilitating if need were the Orthography) than to become the borrowers, and perpetuall debtors of such languages as will not bee beholding to us for so much as a word,
and

and when wee have gotten from them as many words as wee will, they can never carry a true correspondence unto ours, they being of other nature, and originall.

These our Ancient words here set downe: I trust will for this time satisfie the Reader, and the rather, for that I shall have occasion to shew the Etymologies of sundry Names, and words in the ensuing Chapters.

THE



241

THE ETYMOLOGIES OF THE ANCIENT SAXON PROPER

Names of Men, and Women.

The eight Chapter.



LIKE enough it is, that the Reader seeing the Title of this Chapter to promise the Etymologies of the Ancient *Saxon* proper names, will expect some notice how to know which they bee, and which not: seeing so many sorts of proper names are become common to all Nations of Christendome. To give him therefore satisfaction in this poynt, he may please to understand, that albeit it be true that some names derived from the *Hebrew*, some from the *Greeke*, and some from the *Latin*, as also many of our ancient *Saxon* proper names, doe now run generally in common use among all; yet when heed is given unto them it is easily discerned unto what languages each of these do appertain. Such than as are anciently, and properly our own, are meerly of the teutonicke tongue, and not found in the *Hebrew*, or in the Scriptures, nor yet among the ancient *Greekes* or *Latins*: and of these many doe yet remaine with us in use, and divers are become usuall also unto other Nations.

To discern
the *Saxon* proper
names.

And surely of the sundry things of antiquity, worthy of note among our *Saxon* Ancestors, their proper denominations of humane Creatures (which also was common unto the other *Germans*) was not of least re-

Hh

gard

gard, and albeit these names were given in child-hood, yet were they never but significant. A thing very laudable, and worthy; an excellent note of most great antiquity, and a just insuing of the use of reason, which Almighty God had endued his reasonable creatures withall, who accordingly would not give one another any proper names, in an unintelligible, and friuolous kinde of speech. And if some that may happen to read these Etymologies, shall accompt of them, as of things strayned or imaginary, this his conceit doth proceed of his owne lacke of knowledge in the propriety of our Ancient Language, whereas if therein he were seene, hee would even as manifestly discerne them to be such as here they are shewed to bee, as the Etymologies of the ancient names of the Patriarches are discerned by such as are skilfull in the *Hebrew* tongue.

Our language as in the fore-going Chapter I have shewed, consisteth in the beginning for the most part of words of monosyllable, and each word being of one syllable had his owne proper signification put into the minds of such as first received it (at the confusion of *Babel*) by Almighty God the Author, and founder thereof, but by joyning two words or more together, that were distinct monosyllables before, a new composed word, and therewithall a new sense was at once framed: And therefore these proper names being made of composed words (for scarcely finde I any that is of one syllable) were purposely made, and framed according to the minde, and purpose of the Composers, thereby to expresse as it were, some precept, remembrance, or encouragement for the insuing

fuſing of ſome kind of vertue or nobleneſſe, which they wiſhed their Child ſhould affect, or of ſome thing in one ſort or other of prayſe-worthy memory, at the birth-time, or birth place, of the Child, as in obſerving the inſuing Examples, will manifeſtly appeare.

And heere before I proceede farther, I hold it requiſite to aduertife the courteous Reader, that whereas Mr. *Iſlebitus* writing of theſe Etymologies, will needs have **bert**, which is uſed for a termination to divers names (as here inſuing will appeare) to have bin by our ancestors meant for **wert**, which word we now write and pronounce **worth**. To this I anſwere, that if he had well peruſed the *Ancient Saxon* tongue, hee ſhould therein have found that our old Anceſtors uſed the word **weorth**, which the *Germans* doe now pronounce **wert**, and we **worth**, but **bert** inſteed thereof they neyther uſed, or needed to uſe. So as his making of **bert**, **wert**, grew onely of his own ſuppoſall, becauſe ſometimes (although ſildome) the *b* is found to have bin uſed for the ſingle *v*, though never for the double *w*, as he would have it : And yet *Franciſcus Irenicus*, and divers others, without ſearching any farther, do heerein follow him. *Pontus Heuſerus* according to the doting of ſome others, will have **bert** to ſignifie **beard**, which indeed is more wide from the marke, than the ſuppoſall of *Iſlebius*. For as Children when their names are firſt given, cannot bee prayſed for their worth, or worthineſſe, becauſe it cannot in them ſo ſoone appeare; no more may they be called after the colour of their beards when they have none : As for example, moſt ridiculous it is to ſay, as *Hence-*

rw, and others do, that **Robert**, as to say, **Red-beard**, as though the bearers in old time of that name, eyther had no names untill they had beards, or else when they gat beards they gat new names according to the colour of them. Certaine it is, that the terminations of **bert**, **fird**, **rys**, and such others as doe serue for diuers names, must in due sence accord unto all wherevnto they are conjoynd, which neyther **wert** nor **bert**, can doe, as sundry absurd examples which thereon would insue (if it were worth the while heere to shew them) could giue witnesse.

One thing more I must note, and that is, that where as many have written of these Etymologies, yet are all of them very scarce in shewing the reasons of many their interpretations, which I suppose to bee because they could more easily gesse that so or so they were meant, than shew by reason that so indeede the true meaning must be, and therefore I have therein taken the more paines, to give the Reader better satisfaction.

Adelstan, or Eadelsan, or Ethelstan.

These three names are all one, and for the *d* in the two former, the *th* as well as in the latter is indifferently used. **Adel**, **Eadel**, or **Edel**, is our ancient word for *Noble*, or *Gentle*: the which *Noble*, and *Gentle*, we have borrowed from the *French*, so as our names, of *Nobleman*, and *Gentleman*, are composed of two languages, the substantive being *English*, and the adjective *French*. Whereas anciently in meere *English*, it was *Adelman*, or *Eadelman*, &c. As in *Germany* it is yet used: **stan**, is the termination of the superlative degree of comparison, which we have since varied into

into **est**, as for most wise, we say wisest; for most great, greatest; for most faire, fairest, and the like: which after our old manner should be **wisestan** greatest, **fairestan**, &c. So as **Adelstan**, is as much to say as **Noblest**, and therefore it is not found among our ancestors to have bin a name common to all in generall but onely for Kings or Princes, and their Peers as being the most noble.

Adelgund varied into **Alegund**.

A name used for a woman. I have already shewed that **Adel**, **Eadel**, and **Ethel**, is all one, and that the **D**. standeth indifferently for **th**. and now because **Eadel** or **Ethel** is more used of our ancestors than **Adel**, I referre the Reader for the etymology hereof unto **Ethelgund**, at the letter E.

Adelulph by abbreviation **Adulph**.

For the etymology hereof see **Ethelulph**.

Albert.

For the etymology hereof see **Ethelbert**.

Alcuin.

It should be **Alcwin**, but by reason that latinists use not the **n**, it is become **Alcuin**, It is also anciently written **Calcuin**, and sometimes **Alwin**, **Cale** or **Alwee** have now varied to each; **wine** is as much to say as beloved, so as **Alcuine** signifieth, *Of-each-beloved*, and **Alwin** according to the same sence, *Beloved of all*. **Alcuinus** an Englishman, and the disciple of *Venerable Bede*, was preceptor unto the Emperour *Charles the great*; and the first beginner of the University of *Paris*.

Aldred.

This seemeth at the first to have bin a name onely

imposed upon Princes, or great Noblemens Children, for our Ancestors were regardfull that the worthiest names, were to bee given to such as were of worthiest expectation, and this name being so given was as a precept unto them, so to beare themselves as that they might be dreadfull unto all, or *dreaded of all*, for so the name importeth.

Alfred or Alured.

Fred, and **ured** is all one in signification, for the *v*, consonant doth oftentimes hold the place of *f*. **Fred** or **ured**, as also **frid**, all being one, is our ancient word for *peace*, the word *peace* being by us borrowed from the French word *paix*, which they have fetched from the Latin word *pax*, so as **Alfred** or **Alured**, is as much to say, as *All peace*.

Alfric.

I have reason to thinke that this by corruption is growne from **Alfrid** to be *Alfric*, so thinke that it should rightly bee **Alphrid**, for **Alphric**, see in the Letter *V*.

Allin or Allen.

By vulgar pronountiation, the name of **Allin** is come from **Altwine**, which as before is sayd, is as much to say, as, *beloved of all*.

Arnold.

For the Etymology thereof, see **Crubold**.

B

Baldwin.

Bald is varied into our word **bold**, which also signifieth swift, for commonly with boldnes, there is some quicknes or swiftnesse annexed. The Reader is to note that

that *twine*, as is afore said signifieth *beloved*, but *twin* to overcome or to get, as we yet use it, for winning by play, or by battaile. *Baldwin* is then as much to say, as *Cito Vincens*, soone vanquishing or overcoming.

Baldread.

It is sayd before, that of *bald* (in this sense) we have our word *bold*, *read* most commonly signifieth counsell or advice, it also signifieth redresse or remedy: *Chaucer* sayth, *Read well thy selfe that others well may read*, we use it also for declaration, when we say read a Riddle, or read on a Booke, it also signifieth discourse or speech. *Baldread*, is as much to say, as *bold or resolute in Councell*, or utterance, &c.

Bede.

The name of our first Famous *English* Writer, who for his great vertue, and learning, was in his life time of such esteeme throughout all Christendome, that hee was honoured with the Title of *Venerable Bede*, and for that it was not allowable to give unto any the name of Saint he being yet alive: this reverend Father having had the name of *Venerable* in his life time imposed upon him, it remained unto him after his death, insomuch as he is more called by the name of *Venerable Bede*, than of *St. Bede*. *Bede* signifieth Prayer, a name as it should seeme, wherein his parents at the giving thereof presaged his devotion. Of *Bede* commeth the name of *Beadsman*, and *beads* to pray vpon. The like in signification unto *Bede*, is the name of *Oratio* in *Italian*.

From *Bede* proceedeth our word *bid*, which through our heedles in our Language, wee make to serue unto two contrary senses, for when wee say
wee

we **bid** a friend unto our house; it signifieth to pray or desire, and when we say **bid** one to do this or that it there signifieth to commaund: whereas **bede** or **bid**, should be rather used for praying or enuiting, and **bod**, to signifie commaund, and **boding** rather than bidding, commandement.

Barnard.

The true ortography hereof is **Beorn-hart**, touching the which, and such like in these etymologies to ensue, the reader may please to note that our **Saxon** ancestors while yet they were **pagans**, being a very valiant, and warlike people, would sometimes desire to have their children imitate some such properties of courage as they obserued to be in some kind of beasts, such I meane as they esteemed beasts of battaile, as is among others the beare.

Of which beast to have the like heart or the like courage, the parents would sometimes give unto the child the name of **Bearn-hart** that is, **Beares-heart** for **n**, as well as **g**, is in our ancient speech at the end of nownes the signe of the prurall number, as we yet in diuers things do retaine it, as when we say, **children**, **brethren**, **Oxen**, and the like, as formerly I have noted.

Bartulph or Bertulph.

It was anciently, and rightly **Whithulph**, and is as much to say as a helper or an *assistant* unto aduisement. It is of some writen **Barthol**, and of some **Bar-dolph**.

Biryc or Birtiryc.

Ryc, wee now use to writ with adding an **h** to the **r**, and so make it *rich*, and some swarming farther from the originall write it *riche*. Such as had this name

name seeme to have bin borne to wealth or possessions, being rich by birth or patrimony.

Burchard.

This is more rightly **Burh-gard**, and anciently a name of office, and therefore I referre the Reader to the names of offices in the last Chapter.

Botolph.

Bote, or after our now pronountiation **boot**, is *satisfaction* or *amends*, wee use yet in equallizing of bargaines to require some helpe or advantage to boot. *Ulp* was anciently *helpe*, the one being derived from the other. **Bote-ulph**, is asmuch to say as a *helpe to boot*, a helper or procurer of amends or satisfaction, or as it were, a mediator.

C

Charles.

In the ancient Teutonicke from whence this name taketh originall, it was first **Gar-edel**, whereof by abbreviation it became **Careal**. Now in the moderne Teutonicke it is **Harle**. **Gar** in the old Teutonicke signifieth *all* (as *all* in that tongue also doth) and by varying in pronountiation, for **Gar** they sometimes use **Car** as for example (as in the first Chapter hath bin noted) instead of saying *Drink Gar-aus*, which is to say, *Drink all out*, they will say *Drink Car aus* so that **Car** is used for **Gar**, and signifieth *all*: *cal* is an abbreviation of *edel*, for it is common in the Teutonicke to say **Cal-man** for **Edelman**, **Careal**, which in *Latine* is written *Carolus*, and in moderne *English* **Charles**, is asmuch to say, as *All or wholly noble*.

Conread

Con being founded as **Coon**, signifieth *stout*, for-

ward or valliant, **read**, as is aforesaid, is counsell or advice, also remedy or redresse; **Conread** may than well signifie *resolute or forward advice or in redresse.*

Cunigund.

A name of a woman, and anciently **Cunigund** of **Cuning**, also written **Cynning**, we have by breuiation made **King, gund** is asmuch to say as fauour, wee have since varied it to **cunne**, as when wee say wee will **cunne** one thanks, that is to say, shew him gratitude or fauour. **Cunigund** is then in signification *Regis fauour, the fauour of the King*, a name by like imposed upon the daughters of Princes.

Euthbert.

Euth is asmuch to say as *knowne, acquainted or familiar*, **bert** became so to be by abbreviation, anciently being **beriht**, afterward **beright** or **bereght**, also by abbreviation **bright**, and sometimes **breght**, for so is it often found, as in **Ethelberiht**, **Ethelbight**, and **Ethelbreght**, though most commonly **Ethelbert**, and so likewise for **Egberiht**, **Egbright**, and **Egbreght**, though most of all **Egbert**, and the like may be sayd of all the rest of our names ending in **bert**. Some of **beriht**, have made it **bericht**, or **berecht**, but the *ch*, is to be founded as *gh*, as in the teutonicke it alwaies is, and in the Scottish-English, whereas we write **right** they write **richt**, and yet pronounce it as we doe. **Bericht**, **Beright**, or **Bereght**, being all one, ample in signification. As to be **Berighted**, that is to be *rightly or well advised, right conceited, right instructed, settled, disposed or perswaded in the right*. Of good aduise ment; *understanding, knowledge, &c.*

I am herein the larger, both because the abbreviation

tion thereof which is **bert**, is the termination of many of our proper names, as also for that it hath bin by others very much mistaken, which manifestly appeareth in that applying it as they doe, it will not beare senci-ble construction to all names, whereunto it belongeth, but if in some it be strained to beare sence, unto others it is most ridiculous, and farre from all reason, whereas the true etimology thereof must needs senci-ly, and to the purpose agree with all names whereunto it is composed.

Cuthbert importeth as much as *familiar unto under-
standing or acquainted with knowledge.*

Cuththead.

Acquainted with counsell, or advice, &c.

Cynhelme.

It should rightly be **Cynninghelme**, by which name our ancestors called the *Crowne of a King.*

This ancient name **Cynhelme**, is now become **Kenelem.**

D.

Deuotric.

Deuot is our ancient proper word for *vertue*, wee yet retaine here-hence our words *doughty*, and *doughtynesse*, and they yet say in the North of *England* when a thing is nought, and hath lost his vertue, that it dowes not; and in some of our English poetry we sometimes finde those used for vertues, or good parts.

Deuot-ric is as much to say as *vertue-rich*, or *rich in vertue*. It is now vulgarly in the *Netherlands* written **Dieric**, and in Latin, and after the Latin (I know not with what reason) made *Theodorm*, and *Theodoricus*.

I i 2

Dunstane

Dunstone.

A name given as it seemeth in recommendation of *Constance* or *Stability*. *Dun* is anciently a Hill or *Mountaine*, *stone* we now pronounce *stone*, *Dunstone* is the *Mountaine stone*, or as wee might say, *the stone in the rock or Mountaine*, almost as much in signification as is in *Hebrew* the name of *Poeter*.

E
Canstwyd.

Wee have varied *cang* into *once*, *wid ornyed*, is our owne ancient word for *sacred*, *Canstwyd* is as much to say as *once-sacred*.

Earmenfrid.

Earm is our ancient word for *poore*, as *Arm* in all *Germany* yet is: our now used word *poore*, we have from the *French* word *paure*, which they have fetched from the *Latin* word *pauper*, *Earmenfrid*, signifieth *The peace of the poore*.

Earmendgard.

Gard is all one in our ancient language with *ward*, *Earmendgard* signifieth, *A keeper or protector of the poore*.

Earmenhelt.

It should more rightly be *Earmenhelt*, *helt* as also *healt* with our ancestors being a *Champion*: and so is *Earmenhelt*. *A Champion for the poore*, or one that undertaketh the cause, and quarrell of the poore.

Edgar.

It was anciently *Eadgard*. Of *Ed* more rightly, *Ead* (now in the north of *England* pronounced *Eath*) we retaine in the South parts, *Othe*. *Eadgard* by shortnesse

shortnesse of speech become *Edgar*; is a *keeper of his oath*, or faithfull covenant.

Edmund.

Of *Ed*, rightly *Ead*, I have here next before already spoken, *mund* is in our ancient language mouth, for as I finde our ancestors to have used *much* for mouth, so used they also *mund*, as in all the *Netherlands*, it is yet used. *Eadmund* importeth as much as, a *mouth of troth-keeping*, or loyalty, for that *ead* or *eath*, now modernely an *oath*, is an obligation unto troth, and loyalty.

Edward.

This was anciently written *Eadward*, and *Eadward*, & given as it appeareth in recommendation of loyalty or faith keeping, for *Eadward* is properly, a *keeper of his oath*, vow, faithfull promise or covenant. It is equivalent with *Edgar*, both importing one sence, and meaning: *gard*, and *ward*, *warders*, and *garders*, being all one.

Wee haue had more *Kings of England* of this name, than of any other, nine in all, three before the conquest, and six after it. In *Portugall* they have metamorphosed it from all sence, and signification, and made it *Duarte*.

Edwine.

I have formerly shewed how *ed*, more rightly *ead*, standeth for *oath*, as also that *wine* signifieth *beloved*. It importeth that the oath, covenant or faithfull promise of the bearer of this name should of him be beloved, that is especially esteemed, and accounted of.

Egbert.

Anciently written *Egberht*, and by abbreviation

Eaght, as also abbreviated to **Egbert** **Cab** (now vulgarly in some places of *Saxony* **Eght**) signifieth equity or law, also a contract or matrimony, **Egbert** signifieth, *Advised unto equity, or of an equisable advisement.*

Ealeto.

It importeth peace, according to equity.

Engelbert.

Engel is the teutonicke name of an Angell, and composed with **bert**, may signifie, *Angelicall advisement*, or advised to imitate an Angell in purity.

Eris.

Was anciently written **Earyc**, **Ear** is our true, and ancient word for *honour*. And so is **Eris** rightly interpreted. *Dives honoris*, that is, *rich of honour*, or *rich in honour*.

Earcontwald.

More rightly **Earcontweald**. *A stout sustainer of honour.*

Earnold.

It is not written **Arnold**, but it is rightly **Earnhold**, one that doth uphold, or maintaine honour.

Earnulph.

Being now become **Arnulph**, is as much to say, as (*Auxiliator honoris*) The helpe or defence of honour.

Ethelbald.

Noble, stout, that is, *Noble*, and *valiant*.

Ethelbert.

This was the name of the first christned English King that ever was entituled King of *Kent*, albeit his dominion stretched farther, it signifieth *Nobly conceived* or *advised*, or of *noble conceit*, or *advisement*, whence

whence this termination **bert**, is abbreviated I have already shewed. **Ethel**, is also sometimes abbreviated to **Eal**, whereby **Ethelbert** doth come to **Ealbert**, and also modernely **Albert**.

Ethelbild.

Bilde is abbreviated of **Bild**, our old words for *Image*. **Ethelbild** is in effect as much, to say as the *Image of Nobility*.

Ethelburg.

Burg is in our language anciently understood for a fortified place or castle. **Ethelburg** doth in sence import as much as *A noble fortresse*.

It is like that it was among our ancestors a name for some noble woman, who in regard of maintaining her honour, doth make her selfe a noble fortresse for the defence thereof.

Ethelfrid.

This name imposed of **Ethel**, and **frid** (of both which is spoken before) is as much to say as *Noble-peace*, by like a name given for memory of some honourable peace that about the birth time of the child was concluded.

Ethelgund.

A name used for a woman, and of **Ethelgund**, it is become in pronounciation **Abelgund**, and varied into **Abdegund**, of **Abel**, and **gund**. I have sufficiently spoken before, both composed heere together, doe import *favour-bearing unto Nobility*.

Ethelwulf.

I have sometimes corruptly found it written **Ethelwulf**. Whereby it must consequently yeild so absurd a sence as noble wolfe. **Ethelwulf** it rightly should be.

ble-helpe; to wit, to be noble or honourable in helpe giving. **Ethelulph** also written **Adelulphe**, it by a breuiation become **Adulph**.

Ethelwald.

It is rightly **Ethelweald**. An *uphoulder or sustainer of honour*.

Ethelward.

Corruptly written **Ethelard**. A *keeper or conseruer of Nobility or noblenes*.

Ethelwin.

This importeth as much as a *winner of his Nobility*, one that by his deserts doth purchase his honour. And he that purchaseth his honour by desert is not to be accompted the lesse noble or honourable, but rather the more, because desert is the thing which is preferred in the sight of the most high, and equitable judge; and in all earthly justice ought to be of most regard.

Eberard.

Eber, and sometimes **Eber**, is in our ancient language a wild Bore. I have shewed before in the etymology of **Bearn-hart**, the reason why the ancient *pagan Saxons* imposed such like names upon their children, to wit, that they should afterward imitate the courage which they deserved to be in such like beasts of bartaille: as in this name of **Eberard** rightly **Eber-hart** is meant, the having of *the heart or courage of the wild Bore*.

F

Faramund otherwise written **Pharamund** **Fara** or **faira**, & sometimes **fraia**, is the originall of our adjective **faremund**, as before in the etymology of

of **Edmund**, I have shewed is mouth. **Faramund**, then a name given in regard of well speaking; our phrase herein is now a little changed, for wee use to say a *faire tongue*, instead of a faire-mouth.

Filibert **Philebert**.
Fil is here more rightly **ful**, and **Filibert**, well or fully advised. Understood as a precept, so to be as

Franc. The etymology of this name though it now be varied to **Francis**, doth yet remaine with the most in use, and memory, as when we say *franc*, and *free*. It seemeth to have bin a name given in respect of bounty, liberality, or freedom.

Fredegode.
Frede or **brude** being both one, was before wee became debtors to the French for their word peace (as before I have noted) knowne word serving to that sence **gode** we have a little varied in orthography, and now writ it good; **Fredegode** is then no other, than *Good peace*.

Fredegund.
Gund as before is noted, is favour, affection or gratitude, and **Fredegund** extendeth to signifie a *favourer of peace*.

Frederic.
Frederic, being composed of **fred**, and **ric**, is rightly interpreted *rich peace*, or *rich in peace*, and perhaps most properly ment in the peace or contentment of the minde.

Fredestwyde.
Wyde, in more true orthography **wyde**, is as before hath bin said, our ancient word for *sacred*. **Fredestwyde**

wyde is asmuch to say, as *Sacred by or through peace.*

G.
of this word, *Gerardus* is a word of diverse standing
in our time. **Garard.**

Anciently, and rightly it is *Gar-hart*. *Gar*, as else
where I have shewed, is all onewith the word *All*,
as in like manner *Omnis Totus*, as also *Canis* are of
like signification in *Latin*. *Gar-hart* is then *All-hart*,
to wit, altogether of heart or courage. This latinists
have made it *Gerardus*, and the *Italians* *Gerardino*,
and *Gexaldino*.

G.
to beget in us, **Garman.**

Now become *German*, is *All or wholly a man*, to
wit a man compleat or entire.

G.
now is it, **Gartrude** otherwise **Gertrude.**

G.
as before is said, is asmuch as *All*, *trude* is
truth or troth, for as I have formerly shewed it was
sometimes of our ancestors indifferently used instead
of *th*, **Gartrude** or **Gertrude** is then asmuch to say as
All-troth. A name well imposed in regard of the full-
nes of troth, and loyalty which in a woman of honour
or worth is requisite.

G.
of this word, **Gilbert.**

Anciently **Giloberight**. There were of old time
among our ancestors certaine companies of confraries
of men, called **Gildes**, first instituted for exercise of
feates of Armes (though after they were of other
professions) and these had their appoynted meeting
places, and such as were admitted among them, were
obliged to the exercises, and orders which the rest ob-
served, and these were called **Gild brethren**: and for
shortnes of speech a **Gild**, brother was also called a

G.
Gild,

Gild. The word **Gild** in it selfe signifieth *free*, and *bountifull*, **Gilberight** by abreviation become **Gilbert**, is in effect one that is *liberally or bountifully disposed*.

Godefrid.

I have shewed before the etymology of **Fredegode** which with **Godefrid** or **Godefred** is all one, onely differing in the transposing of the syllables, both signifying good-peace. It is much varied from the first originall, as of **Godfrid** being made **Godfrey**, from thence **Gauffrey**, by others againe **Geoffrey**, and not so let alone, it is thence turned into **Ieffrey**, and in *Latin* to **Galfridus**, albeit some more rightly make it **Godefridus**.

Godeheart.

The Etymologies hereof will easilie appeare by that which is already sayd of **Gode**, to be now written **good**, which sheweth it to bee **good hart**, intending, *A heart inclined to goodnes, and vertue*. It is vulgarly become **Godard**.

Godelief.

It is a name for a woman, and after our moderne orthography **Goodliet**, to wit, **good love**, meaning *honest, and true of love*, for that is properly good love, some writ it in *Latin* **Godulina**, others **Godula**.

Goderic.

The Etymologie is made plaine by that which hath bin already said of the two syllables whereof this name is composed; whereby it appeareth to be **Rich in good**, or **rich in goodnes**.

Goedwin.

A win good, a gainer of wealth; it may also be meant

of one that by travell gaineth good parts or virtues
unto himselfe. **Godscalk**, is in our ancient Language a servant, as
Theow also is, &c. **Godscalk** is (*Servus Dei*) the ser-
vant of God.

Godwin, is (*God's wine*) wine, as **hath**
him said signifieth beloved, and **God's wine** the be-
red of God. It is now in the *Netherlands* vulgarily
written **Golen** as also **Golon**. **Hil**, is a name
of a man.

Hartman.

It should rightly bee **Hartman** to wit, a man of
heart or courage.

Heldebrand.

Held in ancient Teutonicke was written **Hael**, and
signifieth a stout or valliant person; as a Cham-
pion or such like, and because of the addition **brand**
it seemeth a name or title given for service unto such
as valiantly invading their enemies had consumed,
and wasted their Country by fire, **Heldebrand** is in
Italian become *Aldebrando*.

Henry or **Henryc**.

Hen in the first sillable hereof was anciently written
Han, and so was anciently used for **have**, as may ap-
peare in divers of our old *English* writings, and to this
day in some parts of *England*, they will say *Han you*
any? for *have you any?* **ryc** signifieth not onely rich,
but also possession or jurisdiction, so as **Hanryc**, which
now wee writ **Henry**; importeth as much as a *haver*

of wealth, possession or Iurisdiction, and so in likelyhood a name given unto such as were the heyres unto some good estates or conditions of living.

Herald. This being a more usuall name of office than a proper name. I referre the reader for the etymology thereof unto the names of offices, and dignities.

Herebert. Here was that in our ancient language that exercitus is in Latin, to wit, an army. Of bert I have spoken before, in shewing the etymology of Cuthbert, Herebert, is in effect as much to say, as well seen or advised in the estate of an army, a name given in likelyhood, as a precept that so the bearer thereof should dispose himselfe to be.

Hereward. This having bin a proper name growne from a name of office I referre the Reader for farther knowledge thereof unto the last Chapter.

Hewardingely Oswald. It signifieth a supporter or upholder of equity.

Cilperic otherwise **Cilperyc** It is found among the names of the ancient Kings of France, to be written **Cilperic**, but this error by some very iudiciall antiquaries that had good skill in the old French tongue (which as I have shewed else where, was very Teutonicke, and almost all one with our ancient language) is discovered, for they finding that as Cyning was our ancient name of Sovereigne dignity, whereof we yet retaine our abbreviated name of King, so was it also with the old **Prinh.** And they setting the letter **c**, in place, and sound of **k**, to stand for **Cy**

ning or King, *C* Hilperic for Cyning Hilperyc, *C* Lothaire, for Cyning Lothaire, and the like, some afterwards ignorantly joyning the *C* unto the other letters made of *C* Lothaire Hilperic, and of Lothaire Clothaire, and so of others in like manner. Hilperic is asmuch to say as, *A rich helpe, or one abounding in assistance.*

And whereas I have said before that *hlp*, was anciently *helf*, and say heere that *hlp* was also *help*, this need not seeme strange that in so ancient, and spacious a tongue, one Province may have in pronounciation so much differed from another, and of the like unto this difference heere aforesaid, I could if need were set downe sundry examples.

Holdward.

And ancient, and honourable name of office, for the etymologic whereof I referre the Reader to the names of offices, and dignities.

Hugh.

It is anciently also written *Heughe*, and alienated among strangers unto *Hugo*. A feastivall season they yet in the *Netherlands* use to call *Heughtyd*, that is to say, glad tyde, for *Hugh* or *Heughe* both being one, signifieth, *Joy or gladnes.*

It may be that our *Hoctide* now corruptly so pronounced, did first come of *Heughtyd*.

Hughbert.

It is now become *Hubert*, and *Hubberd*, and betokeneth, *Disposed to joy or gladnes.*

Humfrey.

More anciently, & rightly it is *Humfrid*, home is here by shortnes of speech become *hum*, and *Humfrin*

is

is *Home peace*; or domesticall quietnes.

K.

Such names as I have set downe to begin with C, may also begin with K, for that these two letters were used of our ancestors indifferently, as I have shewed in divers places.

L.

Lambhart.

Rather in following the termination of some other names, than true observing the right, and originall orthography, it is written **Lambert**, and **Lambard**.

It seemeth that in desire of affecting meeknes, and innocency, this name was sometimes by the parents imposed upon the child, who in that regard, called it **Lambhart**, that is, *The heart of a lambe*.

Lanfranc.

It should rightly be **Land-fanc**, and seemeth first to have bin a name of Naturalizing or making the bearer thereof a free Denizen, whereby hee became **Land-franc**, to wit, free of the Country.

Landulph.

This as much to say as (*Regionis auxiliator*) *The helpe of the Country*.

Lauther or Lothaire.

Both are one, and as much to say, as *Pure or cleane*.

Leofhold.

Leof is that anciently, from whence wee now have our word *love*, the same in effect that *True* is.

It seemeth to have bin given for a precept of conservation of amity, as *to keepe or hold love*. It is of **Leofhold**

hold varied unto **Leopold**, and was the name of the Duke of *Austria* that tooke our Lyon-harted King *Richard* prisoner.

Leofestan.

What **Leof** signifieth, I have shewed here next before, and **stan** or **estan** I have before in the etymology of **Adelstan**, shewed to be the superlative degree of comparison, for the which wee now in our language use the termination **est**, so as **Leofestan** is *The beloved'st*, or most beloved.

Leonhart now written **Leonard**.

Small change in the orthography heereof doth plainly shew this name of **Leonhart**, to be rightly interpreted **Lion-hart**, though modernly it be become **Leonard**, & **Lenard**. I have shewed before in the etymology of **Bernhart**, and **Everhart**, how our ancestors imposed upon their children such names to the end they should imitate the courage, of such beasts.

And undoubtedly to the same end, and signification was first invented, and brought in use the bearing of the images of those beasts in shields of armes, as were most couragious, and fierce, and therefore esteemed beasts of battaile, as among others chiefe of all is the **Lion**, which of all other Beasts is most, and in most different manner borne in armes.

Ludric.

Lud and **Lud** anciently written also **Leod**, is all one in our old language with **Folk**, for the which wee do now most commonly use our borrowed *French* word *people*. **frid** I have in sundry places before shewed to have bin our ancient word for *peace*: **Lud-frid**, is *Pax populi the peace of the people*.

Ludgard

Ludgard.

Of **Lud** I have spoken here last before, as also in the fifth Chapter, where I spake of *Ludgate*, and have also shewed that *gard*, and *ward* is in signification all one, **Ludgard** is then as much to say, as, *Conservator populi, A defender, or Conserver of the people.*

Ludolph.

This is *Auxilium populi.* The helpe or assistance of the people.

Ludwic.

These afore-going names that begin in *Lud*, doe seeme to have bin imposed upon such as were by their quality, and condition like to beare sway in the common-wealth, being such as the welfare of the people, was to depend upon. Of *Lud* sufficiently hath before bin spoken, *wic* is a *retreate or place of refuge.* **Ludwic** is *Refugium populi. The refuge of the people.* The Latins have made it *Lodovicus.* The French have made it *Levis*, and we have now turned it to *Levis.*

M.

Manhart.

The Etymology heereof is playne enough. From **Man hart** it is varied to *Manard*, and *Manard.*

Matthild.

It was anciently **Matthealt**, as much to say, as *A maiden Champion.* It doth appeare that in old times in case of necessity, both maides, and women did manage armes, we now writ, and pronounce it **Matthild.**

Maedhart.

This name being written in moderne Orthography is *Maiden-hart*, and seemeth to have bin given in commendation

commendation of a maidenly, and modest minde.

Mildburg.

Being rightly written it is **mild-burg**, the word *mild* we have yet in use; it anciently signified *gracious, mercifull*, and also *bountifull* **burg** is here taken for a walled Towne or fenced place, and so may **Mildburg**, be as much to say as *Gracious or bountifull to the Towne, or City, &c.*

Mild-read.

Of both the fillables whereof this name is composed I have already spoken, It may well import *Gracious or pleasing in speech, or utterance.*

N.

O.

Oncumber.

This seemeth to bee a name of advice, that the bearer thereof might endeyour to live *without cumber*, and so bee uncumbered or untroubled in the World.

Ofmund.

I find **Os**, and **hus** in the old Teutonicke to be both now modernly with us, **hotos**, and **mund**, and **muth** (as I have before shewed to be also both one, to wit, that which we now call **mouth**: **Ofmund** is than *The mouth of the house*, the speaker for his familie.

Ofwald.

Wald being more rightly **weald**, and composed with **Os**, is *Gubernator domus*, A ruler or manager of the affaires of the house.

Ofwine.

I

I

It might otherwise be ~~Down~~-wine that is Beloved of his House or Familie.

R. ~~Rad~~ **Radegund.**

Rad is alone with **read**, **Radegund**, is as much to say as, *A favourer of counsell*, one that loveth, and not rejecteth counsell or good advice.

Raderic.

Plentifull or rich in counsell, or advice, or liberall in yeilding remedy, or redresse. **Raderic**, travailing into *Spaine* become *Rodrigo*, and lighting into *Latin* was made *Rodericus*.

Radulph now written **raphe**.

It hath in sundry foregoing places bin shewed that **ulph** with our ancestors was **help**, and of **Rad** I have spoken the next before, **Radulph** than is rightly interpreted *Consilio vivans*, *Ayding*, or *helpfull to counsell*. From **Radulph** it is varied to **Rodulph**, and from thence to **Rudulph**, in *English* it is now written **Raphe**, and of some **Ralph**.

Reymund.

It is also written **Raimund**, but rightly it should be **Rein-mund**. **Rein** it is I said before of **Lauther**, *pure or cleane*, and **Reimund** is to bee interpreted, *Pure-mouth*, a name imposed for the using of good, and decent speeches.

Reinfrid.

A name in recommendations of sincere amity for it is as much to say, as *Pure peace*.

Reyn-hart.

It is otherwise written **Reynard**, and denoteth

a pure, and cleane heart.

Reinald written also **Reinold**.

It should rightly bee **Rein** heart. A sincere champion, a Champion unblemished in honour, or without corruption.

Reinulphe.

This by that which before hath beene said, sheweth it selfe to signifie *Pure helpe*, or sincere assistance, from **Reinulph** it is now growne to **Randulph** & **Randal**,

Richard.

Of our ancient word **ryc**, wee yet retaine our word **rich** (as formerly I have shewed **rich** signifieth abundant, **Ric hart** (for so anciently it is) is no other then *Rich-hart*, that is, *An abundant plentiful and liberrall minde*.

It is in *Germany* pronounced **Reich hart**, in the *Netherlands* **Ricart** or **Richard**, in *Italian*, and *Spanish* **Ricardo**, and in *Latin* it is written *Richardus*.

Robert.

Anciently written **Ruberht**, and **Rouberight**, is by abbreviation become **Robert**: **Rou**, which is to be pronounced as **Ro**, is our ancient word for rest, repose or quietnesse. **Robert** then signifieth *Disposed or aduised unto rest or quietnesse*.

Roger.

It was at first **Rugard** or **Rougar**, and afterward **Rugar**, and with us lastly **Roger**, **Ron** or **Ru**, as is aforesaid, is rest or quietnesse **gard** to keepe or conserue. So as **Rugard** (now **Roger**) is *A keeper or conseruer of rest or quietnes*.

It is in *Latin* made *Rogerus*, in *Italian* *Ruggiero*, and in *French* *Rogior*. And it may be that the *French* Proverbe

Proverbe or phrase of *Rogier bon temps*, which is to say, *Roger good time*, may have some allusion to the originall meanings of this name; for that good is the time which is conserved in rest, and quietnes.

Rosamund.

The true Etymology heereof is *Rose-mouth*, and seemeth to have bin given in regard of the *sweetnes or colour of the lips*. Or it may have bin in recommendation of *sweetnes, and eloquentnes of speech*.

Of this name was a concubine unto King *Henry* the second. In whose epitaphe a Latin Poet not understanding the true Etymology of the name, makes *mund* which here is *mouth* to be *Mundus*, and so calles her the rose of the World. As thus :

*Hic jacet in tumba, Rosa mundi, non rosa munda,
Non redolet, sed olet, quæ redolere solet.*

Rotoland.

Having already shewed that *Roto* signifieth rest, it appeareth that *Rouland* is in signification. *The rest or repose of the Country*. We now writ it *Rotoland*, in *Germany*, and *France*, it is *roland* in the *Netherlands* *Roeland*, and in *Italian* *Orlando*.

Roward

It is most rightly *rou-ward*, *ward*, and *gard* as I have before divers times said, are both one, this name hath the very same Etymology, which I have shewed of *Roger*, to wit *Conservator quietis*.

Sigebald or Sighepald.

Our most ancient word for *victorie* is *Sige*, pronounced *Sighe*, and sometimes also so written :

hald, as before I have shewed, is *bold* or *swift*. **Sigebald** or **sighebold** (for both are one) is *bold* or *swift* in *victory*, or as one might say, *speedy* in the *prosecuting* of *victory*, It is of some for shortnes written **Sibald**, and of some **Sebald**.

Sigebert or **sigebert**.

It was anciently **Sigberihht**, and by abbreviation it grew to be **Sibright**, **Sebright**, & **Sebert**. It signifieth, *Rightly-advised* for *victory*, as much in effect to say, as of sound conceit for the obtaining of *victory*.

Sigher.

Vulgarly it is become **Segher**, and **Seagar**; anciently it was in our language the same that *victory* is in *Latin*, to wit, *A vanquisher* or *overcomer*.

Sigerina or **sigherina**.

Now vulgarly in the *Netherlands* **Segherinne**, and **Segarina** (*virrix*) *A woman victor*.

Sigelmund or **Sighelmund**.

The mouth of victory, belike a relater of victories to the encouragement of others.

Sighward.

It is also written **Sitward**, and signifieth *A conservator* or *keeper of victory*.

T.

Thoebold.

Anciently it was **Thewhtbald** as also **Deuoghtbald** the *th*, (as oft before I have said) having of our ancestors indifferently bin sometimes used as *d*, & *d* againe as *th* **Deuoght** or **Thewht**, was heretofore our proper word for vertue, as in **Deuhtrie** have already shewed. **Thoebold** than being written according to the ancient

OF OUR SAXON PROPER NAMES. 371
ancient orthography thereof, is *Speedy in vertue.*

Thewhterc.

For this see **Detwght-ric.**

V.

Alpher.

Alph as before is said **help**, and therefore is **Alpher**
A helper.

Alphric.

Aidefull to peace, an assistant unto the maintenance of concord.

Alphric.

According to our now orthography it is *Helpe-rich* that is to say abundant in help.giving. It is by abbreviation made **Alrpe**, and in *Latin Vdalricus*, and some with reason do thinke that **Alphric** otherwise written **Altric**, should rightly be **Alphric**.

Alphstan.

Corruptly it hath bin accustomed to be written **Alulstan**, it signifieth *Most Help.full.*

W.

Walburge.

Burg denoteth a fenced place, and **Walburg** expressing the wall of such a place, may metaphorically signifie, *The safegard of the City.* It is the name of a woman.

Walther or **Walter.**

For this it being a name of office, I referre the reader to the names of offices.

Wierburg.

More rightly were it, **Weardburg**, it is the name of a woman.

a woman, and is asmuch to say, as *The Keeper or con-
server of the Burg, &c.*

Willeroꝝ or rather **Wilberoꝝ**.

Beroꝝ signifieth, stirred or moved, **Wilberoꝝ**, is
asmuch to say, as *An active will, or minde.*

Vilebrord an Englishman, was the first Bishop
of *Vreght*, he is called the Apostle of *Zealand*, for
having there Preached, and planted the Christian
Faith, as also in some of the Provinces next adjoy-
ning. His name by Pope *Sergius* (who made him
Bishop) was changed to *Clement*.

Willfrid.

Importeth. *A will inclined to peace, or a peace-
able minde.*

William.

This name was not anciently given unto Children
in youth, but a name of dignity imposed upon men
in regard of merit, but being since growne unto a
very ordinary proper name, I thought good heere a-
mong these proper names to place it.

For the Etymology hereof, the Reader shall please
to understand, that the ancient *Germans* when they
had Warres with the *Romans*, were not armed as
werethey, but in a farre more slight manner, having
ordinarily Swords, Speares, Shields of wood, Hol-
bards, and the like, supplying the rest with their great
strength, and valour. Now when it so hapned that a
German Souldier was observed to kill in the field some
Captaine or charge-bearer among the *Romans* (such
being well armed, and their Helmets, and head peeces
commonly gilded) the golden Helmet, of the slain *Ro-
man* was (after the fight) taken, and set upon the head
of

of the Souldier that hath slaine him, and hee than honoured with the name, and title of *Gild-helme*, which should according to our now orthography be *Gilden* or *Golden-helme*, which growing afterward unto an ordinary name, because divers names began with *will* (as before some are noted) this was easily by wrong pronuntiation brought unto the like, howbeit among the *Franks* it kept the name of *Gild-helme*, and with the *French* (of their off-spring) it gat the name of *Guilheume*, and since came to be *Guillaume*, and with the *Latinists* *Guilielmus*.

Winnifrid.

An obtayner of concord, or a win-peace. *Winnifrid*, an Englishman was by meanes of *Charles the great* unto *Pope Gregory the second*, made Archbishop of *Magunce*, and of the sayd Pope named *Boniface*, he is accompted an Apostle of *Germany*, for his preaching, and conuertyng much people unto the Christian Faith in *Saxony*, and thereabouts. At *Dotcum* in *Prieland*, hath beene reserved unto our time, a booke of the foure Gospels all written with his owne hand.

Winnifride or Winnifrida.

The name of a woman, and all one in signification with *winnifrid*, to wit, *A winner or gainer of peace or concord, &c.*

Witthine.

A name given in regard of beaurty, being according to our now used *English*, *white-child*.

Wulfang or Wulffeng.

fang, was our old word signifying to take or to catch, *Wulfang* than hath no other signification than *Catch-wolfe*. It was in old time very commendable to

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hunt, and destroy this ravenous, and cruell best. It is sometimes corruptly written *Uolsege*, and sometimes *Uolsey*.

Uolc-gard for easinesse of sound *Uolpcard*.

It seemeth to have beene a name of Office, *Uolpc* being (as is aforesaid) a place of retreat, & so *Uolpc-gard* the keeper of the *Uolpc*. It is since in *Germany* growne to be an ordinary proper name, and by putting a *g* before the *h*, and *h* after the *c*, it is of strangers made *Guichard*; as also *Guichard*, and mounting over the *Alpes* into *Italy*, it is promoted to *Guicciardino*.

Uolpdmear.

Uolpcar is our ancient *English* word for fame, so as *Uolpdmear*, being for more readines in utterance become *Uolpmer*, is as much to say, as *Farr-famous*, or *Wide-renowned*.

Uolpne, or more rightly *Uolpne*.

Uolpne (as hath beene sayd) did with our ancestors signify *beloved*, and it may be that in regard of the pleasant liquor so called, and generally loved, they metaphorically used this word.

I have now, curteous Reader, I trust, performed so much as in the introduction to these Etymologies I promised to make manifest; and therefore shall not need to be farther tedious in alleading more of the like examples. But well maieest thou be assured, that howsoever our ancient proper names may be by vulgar corruption varied from the originall, seeing so many of them have come to be frequent unto strangers, that neyther knew nor could heed what they meant, yet no one (albeit there be very many,) but it was used by our ancestors with good signification, and reason.

And

And for thy better notice of these heere alleadged, it may please thee to obserue, how *Noblenesse, Honour, Honesty, Valour, Peace, Amity, Quietnesse, Charity, Trueth, Loyalty*, and all other vertues, were in their name-giving recommended.

Wee are farther to note that even in their ancient times, they having not the learning, and experience of so many foregoing flourishing ages to the augmentation of their knowledge, as we now have, would not be so unheedfull or uncourious, as to be content like unto Parrats to speake they knew not what, but they would, and did know what in their denominations they vttered, framing, and disposing them (as is afore noted) as a precept or obligation to the embracing or prayse of some kinde of virtue.

Herein the ancient, and excellent custome of our old ancestors, was, not inferiour unto that of the ancient *Hebrewes*, who observed the like, as in the name of *Noe* to signifie *rest*, he being reserved to repole after the raging flood. In the name of *Abraham* varied from *Abram*, for more apter signification, by God himselfe, was both signified, and presaged *a father of a multitude*. By the name of *Isaac*, *laughter*, in regard as it may seeme of his parents joy, or of his mothers laughing when shee heard the Angell to promise his unlikely birth. By the name of *Jacob*, *a supplanter*, which might well bee for that hee supplanted his brother *Esau*. By the name of *David* *beloved*. By *Salomon*, *Peaceable*. By *Rachel*, *a Sheepe*, and by *Ionas*, *a Dove*, both in regard of innocency. By the holy name of *Iesus*, *A Saviour*. A name most fit for *Iesus Christ*, the most worthy bearer thereof. And lastly to omit many

others, the name of *Peter*, his first name being put a way, and this imposed, and put upon him instead thereof, by Christ himselfe, thereby to presage the sure, and firme foundation of his Church, against which the gats of Hell should not prevaile, for that *Peter* is as much to say, as *A rocke or stone*, and there can bee no foundation more firme than that which is set upon a Rock.

This may now suffice to shew not onely the utility, and worthinesse of this most ancient custome, but how it is confirmed in the observation thereof even by God himselfe, and was without all doubt through God, even by natural reason put into the minds of our ancestors, and such o-

ther of the most ancient nations of the world, as have observed the like.



HOW

HOW BY THE SIR NAMES

of the Families of *England*, it may be discerned from whence they take their originalls, to wit, whether from the an-

cient English-Saxons or from the Danes or Normans.

The ninth Chapter.



*Albeit Englishmen (anciently called Saxons, and otherwise English-Saxons) may bee accompted to have had one originall with the Danes, and the Normans; they all sometimes speaking in effect all one Language; yet coming to bee divided under severall governments, and to vary in their languages, they thereby seemed severall people; and so grew to bee accompted strangers the one unto the other: nevertheless it hath so fallen out, that such of these three Nations, as have happened to become inhabitants in our Realme, have their joyned together againe in one, whereby the posterity of the Danes, and the Normans (although but little in respect of the English-Saxons) doe all at this day remaine without any distinction under one generall, and renowned name of *Englishmen*.*

This notwithstanding; because men are naturally desirous to know so much as they may, and are much pleased to understand of their owne off-spring, which by their surnames may well bee discerned, if they bee surnames of continuance, I have heerein as neere as I

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can, endeoured my selfe to give the curteous Reader satisfaction. And doe make choyce according, as the most matter enduceth me, both first to begin, and longest to continue in shewing the families descended from the ancient *English-Saxons*, the which of the three heere named, are not onely the farre greater number, as being, and having remayned the corps or body of the Realme; both before, and since eyther *Danes* or *Normans* entred in among them; but may also best be reputed the ancientest, and meerest *Englishmen*.

The Reader is then to consider that after our ancestors the *Saxons* were come out of *Germany*, and had placed themselves in *Brittaine* they did change the names (as in the fifth Chapter I have shewed) of the Cities, Towns, Castles, Villages, Passages, Fields, Forests, Waters, Hills, and Dales, &c. unto the names of like places in *Germany*, or unto names otherwise intelligible, and apt in their owne tongue. And did also give names (in like manner intelligible in their owne language) to all such Townes, Castles, and Manour Houses, &c. as themselves built, and erected.

Now as men have alwaies first given names unto places, so hath it afterward grown usuall that men have taken their names from places; I meane their surnames: and this custome albeit it was not of old time generally used of all, yet grew it afterward to bee used of all such or of the most part of such as grew unto continued families; and first, and especially in such as were the owners of the places where themselves inhabited, for that was held as a thing of especiall credit, and accompt, and such surnames did also remaine unto those that were issued from such places, though

though they possessed them not, as all indeed could not continue to do, by reason of the great increase of posterity. And this custome of taking surnames of places, grew in time more usuall than the more ancient custome used before, which was of adding to a mans proper name the proper name of his father, with putting sonne unto it, expressing thereby whose sonne hee was, as in *Wales*, and among the common people of *Holland*, it is yet the use.

Moreover divers of our ancestors tooke their surnames by reason of their abode in or neere some place of note, where they settled themselves, and planted their ensuing families, as within *Tunes*, (or fenced places) or at a *Wood*, a *Hill*, a *field*, a *Greene*, a *Brooke*, a *Bourne*, a *foord*, a *great Tree*, and sundry the like. Whereby for example *Robert* of, or at the *Greene*, was so called because he dwelt on, or by a *Greene*: and afterward the preposition of, became by vulgar haste to be a, when of *Robert* of *Greene*, hee was called *Robert a Greene*, and the a lastly quite left, he remained onely *Robert Greene*, and the like may bee said of others in the like manner.

And now because our surnames are infinite, and that it were very tedious to note a multitude of them at length, I have here chosen out the most usuall terminations, each whereof being as it were to serue for a generall rule, for all such as doe so end. And that these families are of the ancient *English* race it will easily appeare, by reason that the derivation, & signification of such terminations are originally, and meerely appertayning to our owne ancient *English-Saxon* language.

Yet before I doe herein begin to proceed, it is requisite that I answere an objection which (I fall into accompt) some one or other may bring against me; and that is, that albeit these terminations are meere *English*, and therefore the bearers of such names like to bee indeed of ancient *English* race, yet the *Norman Conqueror* having made hauoke of so many *Englishmens* lands, by giving them to his *Normans*, the *Normans* than became the possessors of such places as the *Englishmen* had before both the names, and the possessions of; and so might now lose the one as well as the other. To this I answere, that it is true that the Conqueror so did, but I have not therefore found that ever hee forced the *Englishmen* to leave their surnames when hee made them lose their Lands, but that they both then, and ever since kept them.

Neyther did his *Normans* that had gotten the possessions of *Englishmens* Houses and livings, leave off their owne surnames that they brought with them out of *Normandy*; but retained still their *French* names together with *Englishmens* Lands, as may appeare by the many families of *Norman* race, that with their *French* surnames afterward remained in *England*; whereof divers are there yet remaining. Neyther would they so much appeare to bee *English*, as to assume unto themselves that were Conquerours. the surnames, and consequently the esteeme of such as were conquered. And seeing they held *Englishmen* in such contempt that it was for the time (in a sort) a shame to be accompted an *Englishman*, it must needs follow that their pride would not suffer them to leave their

their *French*, and to take *English* surnames.

And whereas soone after the conquest wee finde that such as had meete *English* surnames, had the *French* Article, *le*, which in *English* is *the*, or the preposition *de*, which in *English* is *of*, set before them: as for example, if the surnames betokened some faculty or Office; as *Rebe*, it might be written *le Reve*, or if it had denomination from some place, as *Newton*, it might be written *de Newton*, but it is not therefore to be thought that these were *Normans* with *English* surnames, but that it onely was (as yet it is) the *French* manner of writing surnames both of their owne, and of strangers, with *le*, and *de*. And this came afterward in *England* to be omitted, when *Englishmen*, and *English* manners began to prevaile unto the recovery of decayed credit.

The like may bee said of such surnames as ended in sonne, and were turned in bad *French* unto *fiz* (instead of *filz*) whereby for example, *Arnoldsonne* was *Frenchified* into *Fitz-Arnold*, *Waltersonne* into *Fitz-walter*, and sundry others the like, but of these surnames that are composed with *fiz*. I shall take occasion to speake more, when I come to speake of the surnames of the *Normans*.

And heere in the meane time I will proceed with such terminations of surnames as are words meerely belonging to our owne ancient language, that thereby our ancient *English* families from the aforesaid others, may the better, and more clearly be discerned.

As.

All names ending in *all* or *hall*.

There are many of our surnames that end in *all*

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or hall, and albeit as all *Englishmen* know, the one in signification is different from the other, yet through our accustomed clipping of our words, they are in some surnames confounded, as for example, *woodhall* doth thereby become to be *woodall*, &c. Some doe rightly end in *all*, as *woorall*, which (as I take it) should more significantly be *worth-all*: many other of our surnames doe likewise end in *all* or *hall*, of which I shall not need to set downe more examples, it sufficeth that I set downe these terminations, for such as anciently are our own, to wit, both *English* in sound, and in signification, and therefore must rightly appertaine to *Englishmen*, and consequently declare such to be of our ancient *English* families.

All ending in *Beke*.

There are divers of our surnames that end in *Beke*, as *Welbeke*, *Bournbeke*, and others. *Beke* is also a surname of it selfe. *Beke* is in the ancient Teutonick a small running water that issueth from some *Bourn* or *Wellspring*, which in *Latine* is called *Torrents*, and otherwise in *English* a brook.

All ending in *Berie*.

Many of our surnames that end (as we pronounce it) in *Berie*, are commonly written *Bury*, as *Thornbury*, *Bradbury*, and the like, for the Etymology of this termination *berie* or *burie*, looke in the seventh Chapter at the letter *b*, in the explanation of our ancient *English* words.

In *Burg*, *Burgh*, or *Bozroto*.

Of *Burg* or *Burgh*, commeth our now used name of *Bozroto*, which is also the termination of divers surnames, as *Aldborrow*, *Newbarrow*, and the like.

For

For the Etymology heereof, looke at the letter **b**, in the explanation of our ancient *English* words.

In **Bourne**.

Bourne commeth of our ancient word **Burna**, and is a termination unto very many of our ancient *English* surnames, as *Tichbourne* *Milbourne*, *Swanbourne*, and the like.

Bourne is properly such water as issueth or riseth up by a spring out of the earth, and some small brooks occasioned thereby may also thereupon have gotten the name of **Bournes**. Some do thinke a **bourne** to be only a sudden breaking forth of water out of the earth, (as divers times hath hapned) and after ceased againe, but I find it properly to be spring-water; and a Fountaine rising out of the earth, is yet in some parts of *Friesland* called a **Spring bourne**. In *Brabant* a well is called a **Bourne pit**, but in *Germany* they have varied it, and call a well a *brun*, calling also certaine tart, and medicinall waters which they have there in divers places, by the name of **Sotorbunnies**.

Swanbourne is like to have taken name of *Swannes* keeping about **Bournes**, or about bekes, issuing from them. *Milbourne* of some Mill that went by the issue of water from some **Bourne**, *Langbourne*, may also have had that name by reason of the length, and *Bradbourne* of the breadth, &c.

In **Bygg**.

Bygg, was more anciently written **Bypg**, and is now written *Bridge*, it is a termination unto sundry our surnames, as *Burbridge* (which rather should be *Burgh-bridge*) and others: and it is plurally the surname of a right honourable family.

It is also in the North of *England* a surname of some of the Yeomanry, and written, and pronounced *Briggs*.

In Brook.

This being the termination of divers names, as *Bra-brook* (more rightly as I take it *Broadbrook*) &c. is the surname of an honourable, and of sundry worshipfull families. A brooke wee now take to be a small running water, but I finde it in the Teutonicke to bee that which *palus* is in *Latin*, a waterish or moorish ground. The City of *Bruxels* tooke name of the *brook-land* or moorish ground lying on the North side thereof.

In By.

In this termination many of our ancient surnames doe end, as first for example *Willoughby*, the surname of honourable, and worshipfull families, also *Kirkby*, *Holtby*, and many others: the particle, *by*, serving to expresse neere unto what thing of note the residence of such a family was, when this their surname first began; as being neere unto some noted *willow Tree*, or by a *Church*, or by a *wood*, for *holt* in our language is otherwise *wood*, &c.

In Easter, Ceaster, and Chester, &c.

Wee have sundry terminations of places, and consequently of surnames of men (taken from those places) which end in *Easter*, *Ceaster*, *Cester*, *Chester*, and *Ceter*, all which do seeme to me to have been but one, and not anciently comming from any Teutonicke or *Saxon* word, but derived from *Castrum* in *Latin*. And as wee need not to doubt that the *Romans* in the many yeeres that they bore sway in *Brittain*, did there

there make divers fortifications which they called *Castra*. So may we thinke that our ancestors the *Saxons*, finding these fortifications of the *Romans*, did imitate though corruptly (as all strangers are wont) their appellation, which in time grew more, and more to vary, as first to become *Caster*, and *Ceaster*, and afterward the *c* to get an *h* unto it, and so come to bee *Chester* (but this, as I take it, came through the orthography of the *Normans*;) and some omitting in pronunciation the *h*, as also the *s*, in the midst of a word (as the *French* use to doe) have made it *Ceter*. Our *Saxon* ancestors comming into *Brittaine* after the *Romans*, and to be the owners of such places so varied in denomination, they so came to be their surnames,

In *Clif*.

A *Clif* is a kind of Rock on the Sea side, and as it were clef or broken off: divers of our surnames doe therein end, as *Radclif* (the surname of a right honourable family) also *Whitclif*, and others. It may seeme that *Radclif* was understood at the first for *Read-clif*, as *Whitclif* for *white-clif*, both denoting the colour, as other like names doe the fashion or situation of their *Clifs*.

In *Clough*.

A *Clough* or *Clotugh*, is a kinde of breach or valley downe a slope from the side of a Hill, where commonly shraggies, and trees doe grow. It is the termination of *Colclough* or rather *Cold-clough*, and some other surnames.

In *Comb*.

Comb was with our ancestors a field of somewhat high or hilly ground, and not low as a meadow. It is

the termination of some of our surnames, as *Asbcomb*, *Warcomb*, and the like : *Asbcomb* may well have taken that appellation of such Trees there growing, and *Warcomb* of war or fighting at such a place.

In Cote.

This termination serveth for *Heathcote*, so called of standing on a heath, and *Southcote* in regard of being South from another that was North from it, and so of the like. And albeit that a *Cote* in our language is a little slight built country habitation, (such as after the *French* we call a *cottage*) yet as all things begin little, so that which first bore the name of a *Cote*, might afterward come to be the habitation of a worshipfull family, and yet retain the name of *Cote* still, which being no other originally in it selfe than is aforesaid, yet carrieth it honour in the antiquity thereof.

We also use this word *Cote*, for a garment, but it seemeth to have been at first metaphorically brought in use, in regard of being throwed therein, as in the little house or cote of the body, but anciently we so used it not, for our ancient word for a *Cote* in this sence, was a *reaf*.

In Croft.

A *Croft* we esteeme some little plot of ground, and both the name, and the thing are yet in ordinary knowledge. In *Croft* doe end sundry surnames, as *Bancroft*, which is as much to say, as the *Croft* at or by a beaten path or high-way. *Hol-croft* more rightly *Holt-croft*, because it consisted of wood.

In Dale.

For our owne *English* word *Dale*, wee sometimes use the borrowed *French* word valley : the signification

cation of **Dale** is yet unto us knowne. It is both a surname, and the termination of sundry surnames, as *Greendale*, *Dibdale*, rather *Deepdale*, and the like.

In **Day**.

Our now used word **Day**, our ancestors wrote **Deaga**, in the *Netherlands* they say **Daghe**. It is both a surname, and a termination also, as of *Loverday*, *Holiday*, and the like.

In **Dene** or **Den**.

It neede not seeme strange (sith it is divers times found) that in one language there are severall names for one thing, as here in ours for present example, **Dene** or **Deane**, which for shortnesse is become **Den**, is all one with **Dale**. It is also otherwise a low place, and we now use it for a cave in the earth, as the denne or lurking place of wild beasts.

It is the termination of sundry of our surnames, as for example, of *Camden*, which I take anciently to have beene *Campden*, and signifieth the **Dene**, or **Dale**, belonging to some **Cemp** or **Camp-fighter** (for both is one) in our now used language called a **Champion**, but in the Teutonicke a **Campion**. A *Campdene* may also have bin some place appointed for *Campions*, *Cambatfighters*, or men of Armes to encounter each other. And so the place became afterward to be the surname of him, and his family that owned it, as others in like sort have done. *Norden* or rather *Northden*, is like so to have beene called by reason of some opposite place thereunto in the South, &c.

In **Dish**.

Some of our surnames, as *Cavandish*, and *Strandish*, &c. I remember to have this termination, and these

and the like names seeme to have come of some name of Office, belonging to the serving of some Prince or great man at his Table. And whereas with us a dish is the name of the vessell wherein the meat is served to the Table, in *Germany* they do call the Table it selfe the Dish.

In **Dun** or **Dune**.

Dun or **Dune**, was our ancient name for a Mountaine, but (as I take it) for such kinde of Mountaines, as doe lie stretching out in length, and commonly on the Sea side, as do the *Dunes* or sand-hills, on the Sea coasts of *Holland*, the like whereof some call in *England* the **Downes**. **Dune** by our accustomed manner of varying in orthography is sometimes written **Don**, & is the termination of sundry surnames, as *Heydon*, which as it seemeth, was anciently *Highdun* or *Heathduney*, ther a high or a heathy hill. As also of *Standon*, which may have beene **Stane dun**, that is, *the stony-hill*.

In **Ʒ** anciently **Ʒa**.

As we anciently used the name of **weater**, whereof we yet retaine the name of **water**, so did wee also to the same sence use **Ʒ** or **Ʒa**. The *French* among other words which they yet retayne of their old *Frankish* tongue (the which as originally ours was, was Teutonick) doe give unto *water* the name of *eau*. Our name of **Ʒland**, is anciently *Eyland*, as yet in the *Netherlands* it is, and is as much to say as *waterland*, being indeed land out of water, **Ʒ** is a termination of divers of our surnames, both honourable, and worshipfull, as *Sidney*, *Tilney*, and others, whose possessions whence their surnames were taken, were situate neere unto waters.

In

In *feld*.

This being anciently *feld*, and sometimes *velo*, is but little swarved from the originall. It is both a surname, and a termination also, as to *Bedingfeld*, *Broomfeld*, *Bensfeld*, and sundry others.

In *fleet*.

Such surnames as have heerein their terminations, did originally come from residences at some places where Rivers or streames did ebbe, and flow.

In *foord*.

Not only sundry of our ancient *English* surnames do heerein end, but some also so seeme to doe which are of *French* or *Norman* race, but this groweth, by the nor rightly distinguishing betweene *foord*, and *fort*, the first being a meere *English* termination, denoteth as yet we retaine in memory, a foord or water-passage. The other comming from the *French*, denoteth a place of strength by nature, as *Rock-fort*, the *strong Rock*, &c.

The surname of *Rainford*, now *Rainsford*, seemeth to have risen by reason that the first of this name had his dwelling at a passage or foord caused through raine: and so in like manner that of *Swinford* of a dwelling at a foord resorted unto through the muddiness thereof, by Swine.

In *foot*.

There are not many surnames that heerein do finish, yet such as there bee have gotten such name of footman'ship, as the surnames of *Harefoot*, *Rosfoot*, and the like, which were given for swiftnesse of running or going.

In *Gan*.

Some few of our terminations are in *gan*, as *Lar-*

negan Hogan, and the like. It is a particle in our ancient language divers times used, in expressing the endowment of some quality.

In Gate.

It was anciently written *geat*, a through-passage, and is the termination of divers of our ancient surnames, as *Hungate*, *Hurgate*, and the like.

In Grave.

This termination expresseth the havens of such surnames, as *Waldgrave*, *Musgrave*, *Sedgrave*, and the like, to have borne Office in the time of our *English-Saxon* ancestors, whereby they have beene honourable, and worshipfull so many ages past: for the Etymology of *grave*, I refer the Reader to the ensuing Chapter of our ancient titles of Offices, and Dignities.

In Grobe.

We understand heereby a woody place or thicker; howbeit more rightly a place for the nourishing, and growth of young Trees. It is both a name, and a termination to sundry of our surnames.

In Ham.

It is in *Germany* written *heynt*; and importeth as much as *home* now doth with us. *Ham* originally signifieth a coverture or place of shelter, and is thence grown to signifie ones *home*, (as now uncomposed we pronounce it) that is to say, ones birth place or most proper habitation. It is one of our greatest terminations of surnames, as of *Denham*, for having his home or residence downe in a valley. Of *Higham* for the situation of his *ham* or *home* upon *high-ground*; and accordingly of many others, distinguished one from another in like manner upon one or other cause.

In *Hill*.

As *High-hill* of his residence so situated, *Burgh-hill*, of having his burg or *Castle* on a *Hill*, &c. so. of the like.

In *Hold*.

As *Sserne-hold*, first taken of having that charge in a *Ship*.

In *House*.

As *Woodhouse* so named, as it seemeth, of his *House* built of wood, or at a *Wood* or *Forrest*.

In *Hurst*.

Hurst, is anciently also written *Hyst*. It signifieth a woody place, and sometimes where the Trees grow but low, and not so high as in other places by reason of the unaptnesse of the soile; as our surnames (among others) of *Stani-hurst*, to wit, *Stani-hurst*, and *Sand-hurst*, doe in part declare.

In *Ing* or *Ling*.

These terminations belonging to divers of our surnames doe expresse some indument of a quality. As *Harding* to have beene so called for his *Hardines*. *Snelling* for his swiftnesse. *Frankling* otherwise written *Franklin*, for his purchased freedome or liberty. I read that King *Alfrid* finding a childe in an Eagles nest, named him, *Nestling*. Of whose worth the King afterward so much esteemed, that he made him an Earle.

In *Kin* or *King*.

I meane to speake heereof anon, when, I shall have occasion to speake of surnames that are growne from proper names.

In *Land*.

Divers of our ancient terminations end in *Land*.

The owners, and dwellers at such places having had their names for distinction sake according to the nature of the soile, as for example, *Bushland* of the store of beechtrees (anciently called *buk*) thereon growing. *Leysland* of the lying egbl or empty, thereof, to wit, uncultived. *Driland*, of the drinesse thereof, &c.

In *Legh*, *Ley*, or *Lea*.

Howsoever wee doe now distinguish these terminations, I take them to have beene anciently all one; and to signifie as is next before sayd; ground that lieth unmanured, and wildly overgrowne; as divers of our surnames therein ending doe notifie; as for example, the honourable surname of *Barkley*, of Birch-trees anciently called *berk*; *Bromley*, of the store of broome, and *Bramley*, of *lee* or *legb*, ground bearing brambles. A combat being once fought in *Scotland* betweene a Gentleman of the family of the *Lesleyes*, and a Knight of *Hungary*, wherein the *Scottish* Gentleman was victor, in memory thereof, and of the place where it happened, these ensuing verses, doe in *Scotland* yet remaine.

*Betweene the lesse ley, and the mare,
He slew the Knight, and lest him thare.*

In *Man*.

The surnames ending in *Man*, were usuall (as it should seeme) to expresse the bearers trade of life, as *Chapman*, for that hee was a Merchant. *Friseman*, through the amending of his estate from some former of lesse liberty, &c.

In *Oke*.

As *Bradoke*, rightly *broad-oke*, *Barn-oke*, of a *burnt* or *blasted oke*, &c.

In *Ot*.

As *Harior*, for the which looke among the names of Offices, &c.

In *Port*.

As *Damport*, *Newport*, and the like : *Port* in the Teutonike (from whence, and not from the French we anciently have it) was sometime used for a fenced or walled Towne. The chiefe magistrate of the City of London before it had a *Major*, was called the *Portgreve*.

In *Pool*.

As *Walpool*, *Hampool*, and such others. It anciently signifieth a standing water or pond.

In *Ryc*.

As *Goodryc*, wrong written *Goodridge*, *Kenryc*, and the like, *ryc* as elswhere I have shewed, sometimes importeth wealth, sometimes jurisdiction.

In *Roof*.

As *woodroof*, and some few others. *Roof*, anciently signifieth the covering of a house, *yeaf* the coverture of mans body, as a coate or garment.

In *Shaw*,

As *Bradshaw*, *Scrimshaw*, and the like, it commeth of a shade or shadow of Trees, whereat they had their residences, *Bradshaw*, being as much in effect as *Broad shadow*, *Scrimshaw*, *A shadow of defence or shelter*.

In *Spear*.

As *Breakespear*, the surname of Nicholas Breake-

Spear an *Englishmen* of a worshipfull family, the ancient residence whereof as some hold was about *S. Albans*. He was chosen Pope, and than bore the name of *Adrianus Quartus*. *Breakspear*, *Shakspear*, and the like, have beene surnames imposed upon the first bearers of them for valour, and feates of armes.

In *Stal*.

This albeit in composition it be become *stal*, yet should it rightly be *deal*, which is as much to say as part, as for example *Tunstal*, should be *Towns-deal*, *Boistal*, *Boist-deal*, &c.

In *Steed* or *Stede*.

As *Barksteed*, *Bensteed*, and the like. *Stede* signifieth place (as *stow* also doth) and accordingly denoteth the place of residence of the bearers of such names.

In *Stock*.

As *Bostocke*, and *Holstock* rightly *Holtstock*, denoting the *stock* or trunk, of some Tree whereby his residence was named, & consequently himselfe. *Stock* is in the Teutonicke also understood for a staffe, and it is said to be the proper, and ancient surname of the great, and Emperiall House of *Austria*, in memory whereof it beareth two ragged staves crossed sautrywise, as belonging to the armes thereof.

The ancient surname of the House of Austria.

In *Thorp*.

Before wee were acquainted with the French name of *village*, *thorp* in our owne ancient language served the turne. It remaineth yet the termination of some of our surnames, the havers of such were peradventure sometime the Lords or owners of such *thorps*, as *Lang-thorp*, so called for the length thereof,

Col-thorp

Col-thorp of coales there made, &c.

In *Con.*

This I take to be one of the greatest terminations we have, and therefore of this, and these ensuing others may be sayd.

In *foord*, in *ham*, in *ley*, and *tun*.

The most of English surnames run.

Though the name of *hedge*, doe anciently appertaine to our language, yet we also used sometimes for the same thing, the name of *tun*. In the *Netherlands* they yet call it a *tuyt*: any in some parts of *England*, they will say *hedging*, and *tining*. Our ancestors in time of war to defend themselves from being spoyled, would (in stead of a palizado as now is used) cast a ditch, and make a strong hedge about their Houses: and the Houses so environed about with *tunes* or *hedges*, gat the names of *tunes* annexed unto them. As *Cote-tun* now *Cotson*, for that his *Cote* or House was fenced or tuned about. *North-tun* now *Norton*, in regard of the opposite situation thereof from *South-tun*, now *Sutton*.

Moreover, when necessity, by reason of warrs, and troubles, caused whole *thorpes* to be with such *tunes* environed about: those enclosed places did thereby take the name of *tunes*, afterward pronounced *Townes*, and so gave cause that all *Stedes*, now *Cities*, all *Thorps*, now *villages*, all *Burghs*, now *Burrows*, and all places else, that conteyned but some number of tenements in a neere nesse together, gat the name of *Townes*: as vulgarly we yet unto this day call them.

In *Tree*.

As *Appletree*, *Plumtree*, and the like.

In *Well*.

For this, it being the termination of a name of Office, I will referre the Reader unto the next Chapter.

In *Well*.

Our ancestors according to the different issue of waters, did differently terme them, and among other, that which rose bubling out of the earth they called *well-water*, as if they had sayd, *bubling water* : but this name of *well*, grew afterward among us to bee the name of the *bourne-pit*, whereout the water is drawne. Sundry comming to possesse places, which were neere unto *welles* of especiall note, having gotten thereby the name of such or such a *well*, became after them so to be called.

As *Stanwell*, of his dwelling at a *well* so named, of the stoniness thereof, *Moswell* of a *well* where much mosse did grow, &c.

And heere by occasion of this termination I am to craue the Readers patience for a little digression, to relate a thing whereof it hath given mee remembrance. So fell it out of late yeeres, that an *English* Gentleman travelling in *Palestine*, not farr from *Ierusalem*, as hee passed thorow a Country Towne, he heard by chance a woman sitting at her doore dandling her childe, to sing; *Bothwel bank thou blumest fayre* : the Gentleman heereat exceedingly wondred, and soorthwith in *English* saluted the woman, who joyfully answered him, and sayd she was right glad there to see a Gentleman of our Ile, and told him that she was a *Scottish* woman, and came first from *Scotland* to *Venice*, and from *Venice* thither, where her fortune was to bee the

the wife of an officer under the *Turke*, who being at that instant absent, and very soone to returne, intreated the Gentleman to stay there untill his returne; the which he did, and she for Country sake to shew her selfe the more kind, and bountifull unto him; told her husband at his home-coming that the Gentleman was her kinsman; whereupon her husband entertained him very friendly, and at his departure gave him divers things of good value.

In *Woolorth*, as it is used for a termination of a places name, or a surname.

Heerein doe end the surnames of *Southwoorth*, *Walwoorth*, and others. It signifieth not *woorth* as we now use it for *value*, although it be now so written, but anciently it was *wearth*, and *weard*, whereof yet the name of *werd*, remaineth to divers places in *Germany*, as *Thonawerd*, *Keyserswerd*, *Bomelswerd*, and the like: and in *England*, to the same sense, and signification the names of *Tamwoorth*, *Kencelmewoorth*, and the like. A *wearth* or *werd* is a place situate betweene two Rivers, or the nooke of Land where two waters passing by the two sides thereof doe enter the one into the other, such nooks of ground having of old time beene chosen out for places of safety, where people might be warded or defended in. It is also sometimes taken for an *Isle* or *peninsula*, not in the Sea, but in fresh waters. Our name of *wearas* in Rivers, is also heerehence derived.

In *Wyp* or *Wp*, otherwise *Wp*.

Because the *c*, and *k*, are of like value in our ancient orthography *wyp*, is also written *wpk*. A *wyp*, properly signifieth *A place of refuge or retreat*. It

remaineth yet the termination of *Sleswyck*, *Brunswyck*, *Harderwyck*, and sundry other places in *Germany*. And in *England*, of *Warwyck*, *Barwyck*, *Amwyck*, and divers other places, and through the *Norman* corruption of our language, and orthography, the *c* having gotten an *h* put unto it, it is in divers names of places, of *wyck*, become *wyckh*, as of *Sandwyck* or *Sandwyk*, *Sandwyckh*. Of *Greenwyck*, *Greenwyckh*, and such like.

It is the termination of sundry our ancient surnames, as *Strangwyckh*, comming belike of *A strongwyck*, hold, or fortresse. *Fromwyck*, of *A glad refuge*, or place of comfortable safety, &c.

Sundry other terminations we have that anciently are our owne, and in our ancient language significant, but not so generall as that I can remember many surnames to end in them, as for example.

In *Heyd*, corruptly *Hood*, and importing some quality as manhood, &c.

In *Hope*, as *Stanhope*, first in likelihood taken from a place where there were heapes or quarreys of stone.

In *Lace*, as *Love-lace*, peradventure anciently *Love-last*.

In *Top*, as *Altop*, *top* in the ancient Teutonicke being all one with *top*, as the top of a Hill or Steeple.

In *May*, as *Greenmay*, &c.

There are moreover divers of our ancient surnames that are of one syllable, some of them sometimes serving for the terminations of other surnames. Some few also being of two syllables, and not used as terminations of other surnames. Of both which I will heere set downe so many as I can call to minde

minde, declaring withall, from whence (most probably) they are derived.

A.
Alh, for having his dwelling neere such a Tree.

B.
Bacon, of the *Beechen-tree*, anciently called **Bucon**. And whereas Swines-flesh is now called by the name of **Bacon**, it grew only at the first unto such as were fatted with **Bucon** or *Beech-mast*.

Banch, of his dwelling at some *bank* or *high ground*.

Barnes, of a place so called of the *Barnes* there builded.

Bill, of the use of that weapon, in war or otherwise.

Bond, of his not being free when that name was given him.

Bolt, of the straightnesse of his body.

Bowes, of having charge in warre of *Bowes* or *bowmen*.

Blont, of the *bright yellow colour* of his *haire*.

Cole, of his *blacknesse*.

Cope, of his *Merchandise*.

Crump, of some defect of body as having some member crooked or withered.

Dod, of that thing anciently so called which groweth in the sides of waters among flags, and is of boyes called a *Fox taile*.

Drewo or **Drewoie**, of *Sadnesse*.

Fare, of *passage*, or dwelling at a *Ferry*.

Golwer, of a certaine kinde of *cake* heretofore accustomed

Homed to bee made for Children.

H.

Heath, of his residence on such a soyle.

Hyde, This name might come of different causes, as of trading with hids, or of secret keeping or conserving ought.

Holt, of his dwelling in or at a wood.

Hunt or **Hunter**, of his Office, dexterity or skill in hunting.

K.

Kemp, of his profession of being a *keemper* or *combat-fighter*, as divers, in old time among our ancestors were.

L.

Lot, otherwise written **Lock**. Of the manner of his wearing of his haire.

Lone or **Loan**, of reward or recompence.

Low or **Lo**, of littleness of stature.

M.

Milles, of his residence neere, or at them.

Moze, of his dwelling by a moore or marish ground.

P.

Peak, of the Hilles in *Darbishire* so called.

Pool, of his habitation beside some lake or standing water.

Pound; of his dwelling neere unto a **Pound**; or if it anciently were **Pont**, then cometh it from the *French*, and of his residence at a bridge.

R.

Rebe, of his charge or office.

Rows, of his making a noyse.

Russel, of his fatnesse.

S.

Spreight, of the name of the bird, which wee call a *specht*.

specht, but according to our ancient language rightly pronounced *specht* or *speicht*.

Stark or **Starke**, of his strength of body.

Stone, of some cause concerning it.

Stow, of some dwelling place or wiving stow.

Style, of his house neere unto a stile, anciently *stihel*.

T.

Thorne, of some great thorne, or of a thorny place whereat hee dwelled.

Twyn, of being a **Twyn** by birth.

Thwering or **Twering**, being as much to say as a

Twe-ing; to wit, *Geminus*, or a **Twyn** by birth, as

Twyn before named.

Thwaytes, of cutting or felling downe wood.

W.

Wade, of his dwelling at a Meadow.

Wade, of watchfulnesse.

Wright, of his living by labour, and travell.

Wright, of his living by labour, and travell.

Wong, of his fewnesse of yeeres.

Sundry others there are of these names of one syllable, which would be too tedious to be sought out, and heere set downe, but for a conclusion, and also for a generall rule, the Reader may please to note, that our surnames of families be they of one or more syllables, that have in them eyther a **k** or a **w**, are all of them of the ancient *English* race, for that neyther the **k** or **w** are used in the *Latin*, nor in any of the three Languages thereon depending, which sometimes causeth confusion in the writing of our names originally coming from the Teutonicke, in the *Latin*, *Italian*, *French* or *Spanish* Languages; whereof one example I will

A generall rule for the knowing of English families.

Sir John Hawk-
wood, ignorant-
ly named John
Sharp.

heere alleadge. Some Gentlemen of our nation travel-
ling into *Italy*, and passing thorow *Florence*, there in
the great Church beholding the monument, and Epi-
taph of the renowned *English* Knight, and most fa-
mous warriour of his time, there named *Ioannes Acu-*
tu, have wondered what *John Sharp* this might bee,
seeing in *England*, they never heard of any such; his
name rightly written, being indeed *Sir John Hawk-*
wood, but by omitting the *h* in *Latin* as frivolous, and
the *k*, and *w* as unusuall, he is heere from *Hawkwood*
turned unto *Acutus*, and from *Acutus* returned in *En-*
glish againe unto *Sharp*.

Thus then (as is sayd) neyther the *k* nor the *w* being
in the *Latin* or in the *French*, they could not be with
the *Normans* in use, whose language then was *French*, as
also all their owne surnames.

And if any should heere object against mee, that in
the list of surnames of such Gentlemen as came in with
the *Norman* Conquerour, some are found to have the
w, and some the *k*, they may please to see my answer
therunto; where I speake of the surnames of such as
came in with the sayd Conquerour.

OF SUCH SURNAMES, AS WE MAY
suppose to take their originall from the *Danes*.

IT remaineth as it were by tradition among some of
our Country people, that those whose surnames end
in *son*, as *Iohnson*, *Tomson*, *Nicolson*, *Dauison*, *Saunder-*
son, and the like, are descended of *Danish* race. But
this cannot so bee, for the *Danes* not having among
them any such names, as *Iohn*, *Thomas*, *Nicholas*, *Da-*
uid, *Alexander*, or the like, as now with us end in *son*,
such

such surnames could not from them bee derived. It may well be, that they had such custome among them as the vulgar people of *Holland* yet use, which is, to make the surname of the Child, of the proper name of the father, by adding *son* unto it, but had such surnames of the *Danes* remayned among us, they would have beene more markable, because wee should then have heard of *Cannison*, *Ericsen*, *Gormosen*, *Hadingson*, *Haraldson*, *Rolfson*, and such like, according as their Danish names then were, but we remember not any such among us. And indeed, as in the sixth Chapter I have already shewed, they had so little time of quiet settling themselves in *England*, that they could leave but few of their posterity there.

And of all our names ending in *son*, I cannot allow any to come from the *Danes*, unlesse they be such as have the termination *son*, composed with some such name as hath among us beene long time out of use, as *Swanson*, rightly *Swoeynson*, and such like. Our surname of *Knot*, being so made by abbreviation, some say should more rightly be *Kanut*. Likewise *holme*, which accordeth in signification to our *ham*, and is both a surname, and the termination unto some of our surnames carrieth some apparence to be Danish: and so appeareth more apparantly the surname of *Dane*, which yet also remaineth among us.

OF THE SURNAMES COMMING

from the Normans.

THE list or Catalogue of the surnames of the Gentlemen that came in with the Conquerour out of

Normandy, is set forth in divers of our Chronicles in the which the surnames of divers families of *Norman* race yet remaining in *England*, are to be seene.

Wee have moreover some surnames of good families remayning in *England* at this day, which being *French*, are notwithstanding not found to bee in any list of such as came in with the Conquerour: and therefore may well be thought to bee remained of such Gentlemen, and others: as came into *England* out of *Henault*, with Queene *Isabel* Wife unto King *Edward the second*, which were almost the number of three thousand, whereof it is like divers did here settle themselves. But the surnames of these being also *French*, they are to be discerned even as the surnames of those that came in with the Conquerour, the most usuall terminations of both these sorts of surnames being these here following.

Some end in *age*.

As doe *Henage*, *Savage*, and the like.

Some in *ard*.

As *Giffard*, *Pynchard*, and the like.

Some in *champ*.

As *Longchamp* *Barchamp*, and such like.

Some in *court*.

As *Dabridgecourt*, *Harecourt*, &c.

Some in *cy*.

As *Lacy*, *Darcy*, &c.

Some in *el*.

As *Arundel*, *Tirel*, &c.

Some in *ers*.

As *Conjers*, *Danvers*, &c.

Some

Some in *ma*.
 As *Deureux*, *Mollineux*, &c.

Some in *a*.
 As *Barret*, *Mallet*, &c.

Some in *ay*.
 As *Cholmelay*, *Perrelay*, &c.

Some in *ay*.
 As *Courtenay*, *Famtenay*, &c.

Some in *er*.
 As *Talbot*, *Pigor*, &c.

Some in *vik*.
 As *Nevile*, *Turbeville*, &c.

The rest are easily discerned of such as are curious to heed them, especially having some knowledge in the French tongue. But whereas some of our *Norman* names are found to end in *ley*, which seemeth to be an *English* termination, this hath doubtlesse proceeded of wrong writing; and should rather be *lay*, and so may bee sayd of *ney*, written for *ay*, of *seid* for *fert*, and the like, which errour they easily have fallen into that understood not the right difference betweene the *English* terminations of names and those of the *Normans*.

And now as for the surnames in our *Norman* Catalogue which have in them the letters of *k*, and *n*, whereof I spake before, and which the *Fren* *k* doe never use: these are not to be thought to have beene *Normans*, but of those Gentlemen of *Flanders* which *Baldwin* the Earle of that country, and father in law unto the Conquerour did send to ayde him. Besides these, sundry other surnames doe appeare

to have bin of the *Netherlands*, & not of *Normandy*, albeit they are without distinction set in the list among the *Normans*. And I am of opinion that all the gentlemen whose surnames begin with *fitz*, were also such, for that such surnames are altogether unusuall, and unknowne both in *Normandy*, and all *France* beside, and so have bin in former times, for in no *French* chronicles are such names heard off. But in the *Netherlands* it is often found that very many surnames end in *son*, as *Iohnson*, *Williamson*, *Philipson*, and the like, and such officers among the *Normans* as registred the names of those that were in that service, could not make other of such surnames, writing them, in *French*, than *fitz Iohn*, *fitz William*, *fitz Philip*, and the like, which if their orthography had beene good should have beene *filz* and not *fitz*, for *filz* in *French* is *son*, and not *fitz*. If any such were of the *Normans* indeed, because *Taisleur* in his chronicle of *Normandy* nameth one *Guillame fitz Osberne*, it followeth not that *fitz Osberne*, was therefore his surname, (the *Normans* as I sayd before not having any such) but it should rather seeme that one *Osberne* being appoynted to goe in the voyage, sent his sonne in his steed, and so *William* was registred by the name of the sonne of *Osberne*, because *Osberne* the father himselfe went not. And here I thinke sufficient to be sayd of this matter: and whereas I sayd before in speaking of such as may yet remaine in *England* of the race of the *Danes*, that they are not such as according to the vulgar opinion have their surnames ending in *son*, I will here before I end this chapter endeavour to give the curious Reader satisfaction, how, and by what occasion

casion else, it then commeth, that some men doe hap-
pen to have such surnames, but first I will shew their
derivations.

Of the proper name of *Alexander*, commeth the sig-
names of *Saunders*, and *Saunderson*.

Of *Andrew*, commeth *Androwes*, and *Anderson*.

Of *Bartholmen*, commeth *Bat*, *Bars*, and *Barson*.

Of *Christopher*, commeth *Kit*, *Kiss*, and *Kitsen*.

Of *David*, commeth *Davis*, *Davison*, *Daves*, & *Dawson*.

Of *Edmund*, commeth *Edmuns*, and *Edmunson*.

Of *Gilbert*, commeth *Gibson*, and *Gibbons*.

Of *Henry*, commeth *Harris*, *Harison*, and as it seemeth
Hawkins.

Of *John*, commeth *Johnson*, *Jackson*, and *Jenkinson*.

Of *Laurence*, commeth *Larkin*, and *Lauson*.

Of *Nicholas*, commeth *Nicols*, *Nicolson*, and *Nicson*.

Of *Peter*, commeth *Piers*, *Pierston*, *Peterson*, *Perkins*, and
Perkinson.

Of *Richard*, commeth *Richardson*, *Dicks*, *Dieson*, *Dick-*
son, and *Dickinson*.

Of *Robert*, commeth *Roberts*, *Robins*, *Robinson*, *Hobkins*,
otherwise written *Hopkins*, and *Hobson*.

Of *Roger*, commeth *Hodges*, *Hodgeson*, *Hodgeskins*, and
Hodgekinson.

Of *Simon*, commeth *Simmer*, *Simpson*, *Simkins*, and
Simcocks.

Of *Thomas*, commeth *Tomson*, *Tomkins*, and *Tomkinson*.

Of *William*, commeth *Williams*, *Williamson*, *Wilson*,
Wilkes, *Wilkins*, *Wilkinson*, *Wilcocks*, and *Bilson*.

Of *Walter*, commeth *Wat*, *Watson*, *Waskins*, and *Wat-*
kinson, and like it is that hereof also commeth *At-*
kins, and *Atkinson*.

The most ancient manner of surnames.

To shew now how these being originally proper names, doe happen to become surnames. The Reader may please to note, that albeit it was the most ancient custome of the world to call men after the proper names of their parents, and that long before they tooke their surnames from places, as we may perceive in the Bible it selfe, where we finde *Saul*, the sonne of *Cis*, *David* the sonne of *Iesse*, which is in effect, *Cissonne*, and *Iesse sonne*, as is the like in the surnames of the Prophets. Yet this custome being in the most countries of these parts of the world long since left, where men most commonly have taken for their surnames the names of places (in time past) possessed by the beginners of their families, and sometimes also the names of the offices of honour, and credit, which in the common-wealth they have borne. We are to understand that the ancestors of all such now a dayes in our country, whose names doe end in *son*, or whose surnames come from proper names, have had other surnames, and by some occasion or other have lost them.

The greatest, and most generall cause of this losse, and change, commeth, as far as I can conceive thereof, by this meanes. We are wont ordinarily to call young men rather by their owne proper names, than by their surnames, and such chancing to marry, and perhaps from the place where they were borne, and within few yeeres after to die, their children where their fathers hath bene usually called by their proper names, are straightwaies accordingly surnamed, and being young, and letting it to run on a while, their fathers surnames (perhaps to themselves utterly unknowne)

knowne) are hardly ever after by them or their posterity knowne, yet hapneth it that some being more heedfull than others, doe sometimes come to knowledg of their ancient surnames, and by joyning an *alias* unto the latter, doe of them by such meanes retaine memory.

It hath also sometimes hapned, that diuers youths comming out of the country to serue in the City of London, hath not beene able to tell their owne surnames; but being demanded how they had heard their fathers called, could only tell that they had heard them called *John*, or *Thomas*, or *William*, or the like, as their proper names might be, or otherwise after our vulgar use of clipping, *Jac*, *Tom*, or *Wil*, whereupon they came easily to be surnamed *Johnson* or *Iackson*, or otherwise according as they sayd their fathers were called.

Some surnames comming of proper names doe end as it were plurally in *s*, as *Williams*, *Edwards*, *Reynolds*, and such like, but this most commonly proceedeth through abreyiation: the latter letters to make it *son* being omitted, the *s* onely is left instead of them; as in *Williams* for *Williamson*, and so the others.

Some in like sort growne from proper names doe end in *kin*, or *king*, as *Perkin*, *Tomkin*, *Wilkin*, &c. *kin* is anciently in our language our deminutive, signifying as much as *little*, whereby *Perkin* is as much to say, as *little Peter*, *Tomkin*, *little Thomas*, *Wilkin*, *little William*, and so is to be understood of the like.

Touching such as have their surnames of occupations, as *Smith*, *Taylor*, *Turner* and such others, it is

not to be doubred but their ancestours have first gotten them by using such trades, and the children of such parents being contented to take them upon them, their after comming posterity could hardly avoyd them, and so in time commeth it rightly to be sayd,

*From whence came Smith, all be he Knight, or Squire,
But from the Smith, that forgeeth at the fire.*

And so in effect may be sayd of the rest, neyther can it be disgracefull to any that now live in very worshipfull estate, and reputation, that their ancestours in former ages, have beene by their honest trades of life good, and necessary members in the common wealth, seeing all gentry hath first-taking issue from the communalty.

It hath of late yeeeres growne somewhat usefull in *England*, to give unto children for their proper names, the surnames of their Godfathers; a custome neither commendable, nor any whit well fitting: and sometimes very absurd, and ridiculous, as if perhaps the child be christned by the name of *Taylor*, and the owne surname of the child be *Smith*, then is the child very wisely named *Taylor Smith*, and comming afterward to be of some trade as a *Draper* or *Grocer*, or the like, it may also be added to the other occupations, as by calling him *Taylor Smith Draper*, &c. I could give of the like unto this some present examples, but I will omit them, as not willing to offend by noting any person in particular.

Some have their surnames according to the colour of their haire or complexion: as *Whitt*, *Blake*,
Blacke.

Blacke, Browne, Gray, and Reddisb, and those in whom these names for such causes began, did thereby lose their former denominations.

Some for their surnames have the names of beasts: and as it should seeme for one thing or other, wherein they represented some property of theirs, as *Lion, Wolf, Bull, Buck, Hart, Hynd, Roe, Fox, Hare, Lamb,* and the like. Others of Birds, as *Cock, peacock, Swan, Crane, Hearn, Partridge, Dove, woodcocke, Drake, Sparrow,* and such like. Others of fish, as *Salmon, Herring, Ling, Roche, Pilcher,* and the like. And albeit that the ancestors of the bearers of these had in former times other surnames, yet beause almost all these, and other like names doe belong unto our owne ancient *English* tongue, I doe thinke him to be of the ancient *English*, and if not all, yet the most part.

And heere by occasion of these names I must note unto the reader, and that as it were for a generall rule, that what family soever hath their first, and chiefe cote of armes, correspondent unto their surname, it is an evident signe, that it had that surname, before it had those armes.

Of the families of the *Camber-Britains*, otherwise called *Welshmen*, or of such as being issued from *Wales*, doe now remaine in *England*, I shall not need to speake, considering their surnames are easily knowne, by being commonly according to their owne most ancient custome.

With this people it is not to be doubted, but that during the space of about five hundred yeeres that they were subject unto the *Romans*, divers of the *Ro-*

mans settled, and mixed themselves among them; whose posterity hath since remayned in account, as being of the ancient families of *Wales*, and I doe finde very probable reason to induce me to thinke that among others, the honourable family of the *Cecils*, being issued from *Wales*, is originally descended from the Romans. But not having intended to write of things belonging to the antiquities of the *Brittains* I referre the Reader to their owne commendable travels in that kinde.



Of the family of the *Cecils*, I have already heard, called *Wales*, or of such as being issued from *Wales*, do now remaine in the world, I shall not need to say, considering their surname is easily knowne by being commonly according to their owne most ancient custome. With this people it is not to be doubted, but that during the space of about five hundred years that they were subject unto the Roman Emperors of the

213

OF OVR ANCIENT

English titles of honour, digni- ties, and offices, and what they signifie.

Also the signification of our English names of
disgrace or contempt.

The tenth Chapter.

Of the name of **King**.

THIS chiefe name of most high, and so-
veraigne dignity among our ancestors,
was generally in the ancient Teutonick
of two syllables, and by some change
of vowels (as both in this, and other
our ancient appellations, is often found) somewhat
varying in orthography, as anciently written both
Cuning, and **Cynig**, the first letter **C**, being indif-
ferently sounded, and used instead of **K**.

We *Englishmen* have abridged it into one syllable
and so made it **King**, and the *Danes*, and *Swedians*
have made it **Kong**. **Cun** though otherwise written
Cyn being both one, doth signifie stout or valiant:
ing as also sometimes **ling**, is a particle often added
to expresse the endument of a quality: as for example,
Ethel, is in our ancient language *Noble*, and an **Ethel-
ing** is one that is endued with Nobility. A **youngling**
one that is in his youth. A **fremdling** one that is
fremd borne, a stranger, &c. **Cuning** is as much in sig-
nification as one *especially valiant* and this being the
title of the chiefe of all, expresth him the most appa-

Olav Magnus
libro 8.

rent in courage or valour. And certaine it is that the Kings of most nations were in the beginning elected, and chosen by the people to raigne over them, in regard of the greatnesse of their courage, valour, and strength, as being therefore best able to defend, and governe them. And as *Olav Magnus* writeth, it was an ancient custome in the septentrionall regions, that such young Noblemen or Gentlemen as gave greatest proofe of their singular valour, were by those country Kings adopted to be their sonnes: yea, and to succeed in the Crowne after them, if their owne sonnes were not thought to have in them such great valour as in those times was expected: and the reason why they adopted such sonnes as aforesayd, and thereby made them capable of succeeding them in their kingdomes was, for that (as they sayd) they might in their owne sonnes be deceived when they saw not how they would prove, but in their adopted sonnes they could not be deceived, because they had seene of them sufficient experience, and tryall already.

Queene.

As *Cuning* (as is aforesaid) was the masculine name of chiefe dignity, so was *Cuningina* in the ancient *Teutonick* the feminine, howbeit our name of *Queene* is also very ancient, and was used of our *Saxon* ancestors though somewhat differing in orthography, for they wrote it *Ewen*: and as *King* is an abbreviation of *Cuning*, or *Cyning*, so is *Ewen*, now written *Queene*, an abbreviation of *Cuninginne* or *Cuningina*. *Quinde* in the *Danish* tongue is a woman or a wife, and so was anciently *Quena*.

Surist.

For

For *Princeps* in *Latine*, whereof the *French*, and wee from them have taken our moderne name of *Prince*, our ancestors used in their owne language the name of *furist*, which answereth in value unto *Princeps*, being as much to say, as a *first* or *chiefe*. The Princes electors of the Empire are in the *Teutonicke* or *Duytsch* tongue called *keur-bursten*, *keur* being to say choice, and *bursten* instead of *fursten*, or as anciently it was, *furistan*.

Heretoga.

This was our ancient appellation for the chiefe conductor or leader of an *army*, for the which we long since have used our borrowed *French* name of *Duke*, which the *French* fetched from *Dux* in *Latin*. *Here* is in the ancient *Teutonicke* as much to say as an *army* (as elsewhere I have shewed,) *toga* signifieth to draw or traine forward. Our yet used *English* word *toogh*, may seeme to have had some derivation from *toga*.

The *Netherlanders* for *Duke* doe yet use the name of *Hertogh*, and the *Germans*, or *overlanders* doe now write it *Hertzog*.

Carle.

Before we borrowed the word *honour*, we used instead thereof our owne ancient word *car*. For noble, or gentle, we used *Ethel*. *Ethel* was sometimes in composition abridged to *el*, so as of *Car-ethel*, it came to be *Car-el*, and by abbreviation *Carle*, it is as much to say, as *Honour-noble*, or *noble of honour*.

The *Danes* wrot it *Coyle*, and we write it *Carle*, & now use it in the selfe sense that *comes* is chiefly used in *Latin*, *Count* in *French*, and *Grave* now in *Duytsch*.

Lord.

I finde that our ancestors used for **Lord**, the name of **Laford**, which (as it should seeme) for some aspiration in the pronouncing, they wrot **Plaford**, and **Blafurd**. Afterward it grew to be written **Loberd**, and by receiving like abridgment as other our ancient appellations have done, it is in one syllable become **Lord**.

To deliver therefore the true etymology, the reader shall understand, that albeit wee have our name of **bread** from **breed**, as our ancestors were woont to call it, yet used they also, and that most commonly to call **bread** by the name of **blaf**, from whence we now only retaine the name of the forme or fashion, wherein **bread** is usually made, calling it a **loaf**, whereas **loaf** comming of **blaf** or **laf**, is rightly also **bread** it selfe, and was not of our ancestors taken for the forme only, as now we use it.

Now was it usuall in long foregoing ages, that such as were endued with great wealth, and meanes above others, were chiefly renowned (especially in these Northerne regions) for their house-keeping, and good hospitality; that is, for being able, and using to feed, and sustaine many men, and therefore were they particularly honoured with the name, and title of **blaford**, which is as much to say, as *An asford of laf*, that is, *A bread-giver*, intending (as it seemeth) by **bread**, the sustenance of man; that being the substance of our food, the most agreeable to nature, and that which in our daily prayers we especially desire at the hands of God.

And if we duly obserue it, wee shall finde that

our Nobility of *England*, which generally doe beare the name of **Lord** have alwaies, and as it were of a successeive custome (rightly according unto that honourable name) maintayned, and fed more people, to wit, of their servants, retayners, dependants, tenants, as also the poore, than the Nobility of any country in the continent, which surely is a thing very honourable, and laudable: and most well besfitting Noblemen, and right noble minds.

Lady.

The name or title of **Lady**, our honourable appellation generally for all principall women, extendeth so farre, as that it not only mounteth up from the wife of the Knight, to the wife of the King, but remaineth to some women whose husbands are no Knights, such as having bin Lord Majors are afterward only called masters, as namely the Aldermen of *York*.

It was anciently written **bleafbian** or **leafbian**, from whence it came to be **lafop**, and lastly **Lady**. I have shewed here last before how **hlat** or **lat**, was sometime our name of **bread**, as also the reason why our noble, and principall men came to be honoured in the name of **Laforb**, which now is **Lord**, and even the like in correspondence of reason must appeare in this name of **leafbian**, the feminine of **Laforb**: the first syllable whereof being anciently written **bleaf**, and not **hlat** must not therfore alienate it from the like nature, and sense, for that only seemeth to have bin the feminine sound, and we see that of **leafbian**, we have not retayned **Leaby** but **Lady**. Well then both **hlat**, and **bleaf**, we must here understand to signifie one thing, which is **bread**. **blat** is as much to say as

serve, and so is *Leafdian*, a *bread-server*. Whereby it appeareth that as the *Lasord*, did allow food, and sustenance; so the *Leafdian* did see it served, and disposed to the guests. And our ancient, and yet continued custome that our *Ladies*, and *Gentlemen* doe use to carue, and serve their guests at the table, which in other countries is altogether strange, and unusuall, doth for prooffe hereof well accord, and corespond with this our ancient, and honourable feminine appellation.

Knight.

This tytle of right worshipfull dignity was heretofore of our ancestors written **Cniht**, and both in the high, and low *Germany* by the name of **knight** (which a little they vary in the orthography) is understood a servant: and I finde that **leorning-cniht** was in our ancient language, a Disciple, and in the *Netherlands* a **lear-kneght**, is the same that an Apprentise is in *French*, that is to say, a learner.

A **knight**, as we understand it, is in the moderne *Teutonicke*, or *Duyts* tongue, **Rider**, which is indeed all one in *English* with **Ryder**, and answereth unto the *French* word *Chevallier*, which may be *englished* a **horseman**, and so agreeth with *Eques* in *Latin*.

By all which it may seeme strange how our name of **knight**, being with us in such esteeme of worship, should in the etymology thereof, appeare no more than it doth. To resolve which difficultly I can judge no other, having no prooffe or pregnant reason otherwise to enduce me, but that the name of **knight**, must have begun to be a name of honour among our ancestors, in such as were admitted for their merits to be **knightes** to the King, that is, to be his owne servants

or in some sort his officers or retainers, and to ride with him, and therefore it should seeme some of them if not all, were anciently called **knight-ryders**, and it may be that of them the street in *London* called **knight-ryder-street**, did first take that name as being the place where their residence or meeting might be kept, or peradventure some like **knighten-gild**, or confriery as King *Edgar* established without *Ealdgate* of *London*, for thirteene **knights** or souldiers of good desert to him, and the realme.

And albeit a servant in *Germany*, is (as is aforesaid) called a **knight** or **knecht**, yet seemeth it not anciently to have bin the most common, and usuall name for a servant, for that such had, and yet have, the name of **Diener**, as also other names. A souldier in *Germany* is called a **lands-knecht**, which is an argument that the name of **knight** was wont there to be of more esteeme than ordinary for every servant.

Moreover we finde that the name of **knight** is not now of us onely used to stand for *Eques auratus*, which is ordinarily a **knight**, but is also borne in regard of bearing authority or office, as we see in our **knights of the shires**, who yet are not properly **knights**, as the name of **knight** is otherwise understood.

Steward, anciently **Stede-ward**.

As in our ancient language *stow*, is our word for place, so is also **stede**, and **Stede-ward** which for easinesse of sound the first **d**, being omitted is become **Ste-ward**, is as much to say, as *The keeper of the place*, which in the moderne Teutonicke is called **Star-holwer**, that is, **Stede holder** or place-keeper;

the

the same that *Lieutenant* is in *French*, which corruptly in *English* we call *Liftenant*.

It is also the very same that *Prorex* is in *Latin*, to wit, a Vice-roy; that is, he that in the Kings absence supplyeth his place, and beareth his person, as in *England* the Lord **High-Steward** is wont to doe: and more inferiourly it is a deputy or officer under some noble man, &c. Kings, and Princes are properly the **Stewards** of almighty God in their Kingdomes, in which sense, the renowned surname of the Kings most excellent Majesty, doth right well besit his royall place, and high dignity.

Holward.

This ancient, and honourable name of office, hath received the injury of time, which hath worne it out of use, and memory.

The **I**, and **D**, being for easinesse of sound omitted in the pronounciation (as in sundry other words the like is seene) it became of **Holward**, which signifieth the *gouverneur* or *keeper* of a *Castle*, *Fort*, or *hold* of *Warre*, to be **Howard**.

Which name of office albeit we have long since lost, yet retaineth our Realme to the high honour, and illustrious ornament thereof, the great, and right noble Family unto whom it is now the surname, and it is like that at first it so became to be upon the bearing of such a warlike honourable office, and charge.

Herald.

About this name of **Herald** divers have diversly beene conceited; some would have it **Hierhaut**, some **Heirhaught**, some **Herault**, and some **Herold**, and I wot not what.

Some

Some discerning it to come from the *Duytsch*, can tell that *Here*, is now therein asmuch as *Lord*, and that *alt* is *old*, and thereupon they ridiculously must conclude that *herald* signifieth *Old-lord*.

True it is that *Heralt* is meerely a *Teutonicke* or *Duytsch* word, and in that tongue, and in no other, the true etymology thereof is only to be found.

To begin then with the first syllable thereof, which is *here*, though in composition abridged to *her*, it is the true, and ancient *Teutonicke* word for an *army*, the same, as before I have shewed, that *exercitus* is in *Latin*, and in that sence is it yet used in *Germany*. And whereas the *Germans* doe now use *Here* for *Lord*, yet anciently they so used it not; and although the *Teutonicke* be not mixed with other strange languages, yet this word *Here*, as they use it for *Lord* or *Master*, hath crept into their language from *Herm* in *Latin* after that the *Latin* tongue became knowne unto them, and perhaps some halfe a dozen words more may have done the like.

A *Healt* in the ancient *Teutonicke* is a most courageous person. A *Champion* or especiall challenger to a fight or combat. Of the weapon that such sometime most used, called a *healtbard*, because it was borne by a *healt*, we yet though corruptly receive the name of *holbard*, and the *Netherlanders* make it *hellebard*.

Here-healt by abbreviation *heralt*, as also *herald* doth rightly signifie, *The champion of the army*. And growing to be a name of office, he that in the army hath the especiall charge to challenge unto battell or combat: in which sence our name of *herald*, doth neereft approach unto *Fecialis* in *Latin*.

Seven *Danish* Kings besides some of *Normay*, and *Sweden*, have had for their proper appellation the name of *Herold*, or *Herald* which is all one with *Heralt*. So honourable was it accounted of in old time that so many Kings thereby were called, in regard as it appeareth, that themselves might be honoured, and respected as the most couragious in the army.

Here-ward.

In composition *Herward*, was heretofore the name of office of him that in some sort had some especiall charge in the army. I take it to have bin such an office in effect, as is that which is now vsed of *Sergeant Major*. It is no more a name of office, but therence growne to be a surname.

Heriot.

This at the first was of our ancestors written *Heregeat*. A certaine payment was woont to be made among the souldiers like unto that which now is called succors, afterward it became the name of the office of providing furniture for the army, and from a name of office it grew (though with some variety from the first orthography) unto the surname of *Heriot*.

Scyld-knape, since after the *French*,
named *Esquire*.

Of *Scyld* yet retaine our name of *Shield*, in place whereof we sometimes use our borrowed *French* word *scutcheon*, *Cnape* is also in the *Teutonicke* written *Cnabe* or *knabe*, as also *knape*, the *c*, and *k*, as I have often sayd, being indifferently used, but the *b*, turned into a single *n*, as divers times it is, hath caused it of *knabe* to be turned to *knaue*, and so according to our now orthography it were *Shield-knaue*. The
reader

reader is to note that **knabe** from whence is derived (as I have shewed) our now used name of **knave**, was never of our ancestors used as a name of disgrace or contempt, but as the name of some kind of servant, as *valet* in *French*, or the like. **Schyld-knapa** was he that in warre did beare the **wapen** or shield of *armes*, of his chiefe or superiour: of which office the *Latin* name is *Armiger*; and our now used name of *Esquire*, which we borrow from the *French*, is not rightly the same, neyther is *Armiger* taken by the *French* for *Esquire*: an *Esquire* being among them one that hath some charge in the stable, or that teacheth young gentlemen, or the pages of Noblemen, to ride.

Here by the way I must note unto the reader that *Ioannes de temporibus*, that is to say **John of the times**, who so was called for the sundry times or ages he lived, was **Shield-knabe** unto the Emperour *Charles the great*, of whom he also was made knight. This man being of great temperance, sobriety, and contentment of mind in his condition of life, but above all of a most excellling constitution of nature, residing partly in *Germany* where he was borne, and partly in *France*, lived unto the ninth yeere of the raigne of the Emperour *Conrade*, and died at the age of three hundred three score, and one yeere, seeming thereby a very miracle of nature, and one in whom it pleased God to represent unto later ages the long yeeres, and temperate lives of the ancient Patriarches.

It is sayd that there hath a man lately lived in the *East-Indies* (of some thought to be yet living) of greater age than this aforenamed **John of times**, the certainty hereof I cannot affirme. But it is credibly

reported that a woman lately liyed at *Segovia* in *Spaine* of an hundreth, and threescore yeeres of age: and *Franciscus Aluarez* sayth, that he saw *Albuna Marc* chiefe Bishop of *Ethiopia*, being of the age of an hundreth, and fifty yeeres.

Mariscal now Marshall.

In the ancient *Tentonicks*, *mare* had sometime the signification that *horse* generally now hath, and so served for the appellation of that whole kind, to wit, both male, and female, and gelding, and so all went in generall by the name of *Mare*, as now by the name of *Horse*. *Scale* in our ancient language signifieth a kind of servant, as the name of *Scaleo* (though a *Tutonicks* denomination) in *Italy* yet doth.

Mariscal, from which our now name of **Marshall** cometh, was with our Ancestors (as also with the other *Germans*) *Curator equorum*, that is, he that had the charge of horses. The *French* who (as we in *England*) very honourably esteeme of this name of office, doe give unto some Noblemen that beare it, the title of *Grand Marechal de France*. And yet notwithstanding they doe no otherwise terme the Smith that curereth, and shueth horses, than by the name of *Mareschal*. Whereby we may perceive how names growne to high dignity, have sometimes taken their originall from inferiour vocations.

Mayor.

This honourable name of office in the chiefe, and most famous City of our Realme, is divers waies written, some write it *Maian*, some *Mayor*, and some *Maire*. And because *Maior* in *Latin* signifieth greater or bigger, some not looking any farther will needs
from

from thence make it *Maïor*, but seeing the names of *Shirif*, and *Alderman*, cannot be drawne from the *Latin*, why should it be thought that *Mayer* commeth from *Maïor*? Certaine it is, that as the other names of offices are not derived from the *Latin* no more is this, but the name originally commeth from the *Tentonicke*, as doe the afore-noted others. It is in the *Netherlands* well knowne, where not only the chiefe Magistrate of *Louvaine* (the ancientest great towne of *Brabant*) is called the *Meyer*, but almost every country towne hath an officer so called. As in like manner divers of our country townes in *England*, as well as our *Cities* have.

So is it likewise a name of office in the country townes of *France*, their now written *Maire*, and coming first to be knowne among them by the *German Franks*, the ancestors of *Frenchmen*. For the etymology thereof we are to note, that as in our owne *English*, to *may* signifieth to have might & power, so a *Mayer* is as much to say, as *A hauer of might, one that hath, and may use authority.*

Gereta, by abbreviation become *Geretve* or *Grave*, as also *Rebe*.

This was an ancient name of office of ample signification, but most properly it signifieth *A disposer or director*. It was with our ancestors an office or charge under the Prince or some principall person. The chiefe Magistrats of *London* next unto the Lord *Mayer*, are called *Shyreffes*, being anciently, and rightly *Shyre-rebes*. So in like sort is the chiefe officer chosen for a shyre or county called the *Shyre-rebe*, to wit, the *Rebe* of the *shyre*. It extendeth also to

other charges, as to a **Wald-gereue**, otherwise **Wald-graue**, who had the rule or overseeing of the **Wald** or **Forrest**. To **Wood-reue**, which in effect is the like. To **Berk-reue**, now called *Church-warden*. To **Sheep-reue**, he that overseeth the shepherds, &c. And as we had this ancient name of office out of *Germany*, so with the *Germans* hath it untill this present remayned, for as they were woont to have among them the name of **Dortgreue** as we had, so have they yet the name of **Landgraue**, **Margraue**, **Burgraue**, and such like. **Landgraue** being understood for the **Landruler**, **Margraue** for **Martgraue**, that is, the ruler of a marked or limited iurisdiction. **Burgraue**, for the ruler of the **Burg** or **towne**.

And this name of **Graue**, first being, and signifying a name of office, hath in continuance of time growne both among the higher, and lower *Germans* to a name of dignity, insomuch, that for *Comes* in *Latin*, which is **Earle** in *English*, they doe now use the name of **Graue**.

Burgh-gard.

This name of office being long since worne out of memory, seemeth to have beene borne by such as had the keeping or charge of some kind of **Burg**, which according to our owne pronounciation we call a **Burrow**.

Caldoorman.

Caldoz, so written in our ancient language, is properly an **elder** or **senior**, yet an **Caldoorman**, which we now call an **Alderman** was such in effect among our ancestours as was *Tribunus Plebis* with the *Romans*; that is, one that had chiefe iurisdiction among the

the commons, as being a maintainer of their liberties, and benefits, **Cunstable.**

I doe finde this name of office anciently to have beene **Cuningstable**, and I have shewed before that **Cuning**, and **Cynning** being both one, our owne name of **King** is thereof derived, and **Cunstable**, might accordingly more rightly be **Kingstable**.

The Etymology thereof is, *Column Regis. The support or stay of the King*, to wit, one that he especially depends upon in the managing of his most weighty affaires. And albeit it be now in *England*, a name of office of ordinary, and vulgar use, yet is it a name very honourable, and sometimes borne by most principall Noblemen, by the name of **High Cunstable** of the Realme.

Wardian now **Warden**:

I finde it ordinary that aswell such names of offices as proper names of men anciently, and meerely *Teutonicke*, as doe begin with double *u*, when they have hapned to come among the *French*, *Italians*, or other, whose language dependeth on the *Latin*, they have of the double *u* made a single *u*, because their alphabet hath no acquaintance with the *w* at all, but then to mend the matter, which they halfe empayred, they use before the *u* to put a *g*, and so of **warden** or **wardian**, doe make *Guardian*, and of **ward**, *Guard*. So in like manner for our *English* name of **war**, the *French* have made *Guerre*, and hence it riseth that we call him that waiteth at the Towre, one of the **ward**, or a **warder**, and he that in like livery wayteth at the Court, one of the *Guard*, or *Gard*. **ward**, and **Guard** than is all one, and a **Wardian** or **Warden** or **Guardian**,

Guardian, the same that *Custos* or *praepositum* is in *Latin*, to wit, a keeper or attender to the safety or conservation of that which he hath in charge.

Bayly.

A **Bayly** signifieth in our ancient language, a *Tutor*, *protector*, or *defender*. A **Bayly** type was so called in respect of the **Bayly** thereof, who had the office, and charge to looke unto the safety of such as were under his oversight. We yet retaine hereof our phrase of putting in **bayl**, to be freed or protected (for the time) from prison.

Borrotw.

The Etymology hereof is apparent, and it should seeme by the name, that when it was first in use, it was of some more importance then now it is: as that the bearer thereof was rather the head of the **Burg** or **Borrotw**, than a substitute under another.

Of certaine names of office pertayning to Forrests, or Chases, afterward growne to be the surnames of families, &c.

foster.

This should rightly be **forester**, it being derived from the office of him that under the Prince or some Nobleman had chiefe charge of the *Forest* or *Chase*. Wee also use the name of **foster** for **foster-father**, but not rightly, for anciently it is **foodster-father**, or as we now might write it, **foodster-father**, seeing it commeth of providing food, and nouriture for such children as are under his, and his wives charge to bring up, yet some to avoyd some confusion which they perceive by this mistaking to grow, doe writ the former of these **foster**, intending thereby **forester**,
and

and the later **foster** instead of **foodster**.

Warenner.

This from the name of office of him that had the charge or oversight of a **Warren**, is growne to a surname, wherein by abbreviation it is become **Warner**.

Walter.

This in effect is as much to say, as **forester, forest**, and **walt**, sometimes also written **wald**, being all one, and joyned in one in our name of **walt-ham-forest**. The *Hircinian forest* in *Germany* beareth at this day among the *Germans* the name of **Swart-walt**, that is, **The black forest**. For **walt** with the *Germans*, the *Netherlanders* writ, and pronounce **wout**, and of their **wout** cometh also our name of **wood**, so as **forest**, **walt** or **wald**, as also **weald** (for so in *Kent* it is called) and **wout**, and **wood**, is all one. And **walter** being the name of the officer or commander therein, is with us become a proper name, as also in the *Netherlands*, where after **wout**, they writ it **wouter**.

Of the name of **Gentleman**.

Our moderne name of **Gentleman** is not rightly either *English* or *French*, but composed, and made up of two distinct languages. For as elsewhere I have shewed, our ancient word **Edel**, signifieth noble or gentle, and were it **Edelman**, it were a meere *Teutonick* word, and anciently our owne: and if on the other side it were *Gentilhomme* then were it *French*; but now we take *Gentle* from the *French*, (though a little altered) and adde unto it **man**, which we have of our owne; and so composing them together, make it **Gentleman**. This manner of speech-mixing hath hapned

upon the *Norman* conquest, and in some other words now in our language is to be found very absurd, and ridiculous, but for brevity, and as being here impertinent, I will passe them over.

And for as much as gentry hath first risen out of yeomanry, it will not here be impertinent briefly to shew the manner of some mens rising in the time of our *Saxon* ancestors, which was thus.

*The meanes of
rising to gentry
of some of our
ancestors.*

If it so hapned, that a **keoyle** (otherwise one of the yeomanry) did thrive so well through his honest travaile, that he attayned unto five hides of his owne land, and was able to keepe a good house, allowing some stipend for the maintenance of divine service in eyther Church or Chappell, obtayned some office or employment about the Kings house, or in some sort to doe him service: he was thenceforth reputed worthy of the name, and title of **Thegn** or **Thein**, which was then accounted as a free servant or as a kind of retayner; or as it may seeme a **Serving-gentleman**, that is, a servant not bound or subiect unto any servile office or labour.

And if he came so well forward in meanes, and credit, that the King imployed him, either on his errand, or to ride in his trayne, and that himselfe was able to maintaine others under him, he was worthy to be reputed a **Blasford**. And continuing to augment his credit, and meanes, he might afterward come to be an **Earle**, with the title (as they then spake) of an **Earle right worthy**, which after of our now used stile may be, a right honourable Earle. An example of rising from so meane or meaner estate may appeare in **Earle Goodwin**, who being at the first but the
sonne

sonne of a cowheard, came to be (as I take it) the greatest subiect that ever *England* had, for he was Earle of *Kent, Suffex, Hamshire, Dorcestshire, Devonshire, and Cornewall*, father in law unto King *Edward* the Confessor, by the marriage of *Edgitha* his daughter, and father unto King *Herald* that next succeeded the sayd King *Edward*.

If a merchant so thrived that he was able by his owne meanes thrice to crosse the seas, he was thence forward reputed a right worthy *Chiein*, and capable of higher aduancement. In like manner, if a scholer so profited in learning that he tooke degrees in schooles and caryed himselfe vertuously, he could not want the worship due unto his condition.

Gemen now *Peimen*.

Gemen is now in the moderne *Teutonicke* written *Gemeyn*, and it is as much to say as *Common*, and as in sundry other ancient words, so in this, the letter *g*, being altered into *y*, it is of *Gemen* become among us to be *Peimen*, and varying yet farther in orthography it is written *peomen*. And seeing that *Gemen* is all one with *Common*, a *peoman* is rightly understood a *Commoner*.

Such were also called *Teozles*, the *C* being founded as *K*, and sometimes also called *Boozes*.

The name of *Churle*, which comes of *Teozle*, as now we use it, is rather in reproachfull sense than otherwise.

The name of *Bour* or *Booz*, which both in *Germany*, and the *Netherlands* is now generally used for the appellation of peasants, or countrymen, we seeme not to use, and yet in composition the word

doth still remaine in our daily speech, albeit we heede it not, as when we say **neighbour**, it is no other thing than the **bour**, dwelling nigh unto us, for that this name of **neighbour**, began at the first among our ancestors when they dwelt in the country, before they had builded townes or cities to inhabit in, and coming afterward to dwell in townes, our name of **neighbour** having bin first used to the country, came to be of use in townes, and cities notwithstanding the people were not then **houres**, but **Citizens**.

In the *Teutonicke* it is also written **bowet**, and to **bow**, signifieth to **build**, worke, or frame the ground to ones proper use, and commodity. And in our vulgar *English* wee call a manner of a house **bourishly** built without carpentry, and with unhewen timber, as most commonly with boughs of trees, & **greene bowet**.

Groom.

This being the name of a servant that serveth in some inferior place, I finde to have bin in times past a name for youths, who albeit they served, yet were they inferior unto men servants, and were sometimes used to be sent on foot of errands, serving in such manner as lackies now doe.

The name of bridegroom (as elsewhere is noted) was given to the new-married man, in regard that on the marriage day he waiteth at the table, and serveth the bride, and so is the groom of the bride for that time.

THE

THE ETYMOLOGIES OF OUR

English names of contempt.

Having before shewed the etymologies of our names of dignities, offices, and qualities, I hold it not unnecessary, for the farther satisfaction of the curious reader, to shew in like manner the true signification of our common names of contempt, such I meane, as whereof the true etymology is worne out of remembrance, and scarce ordinarily knowne. Divers of them being properly the names of some vile things, and in contempt, and disgrace, full often, and with great breach of charity, iniuriously applied unto men, and women.

Baud.

This name of **Baud**, now given in our language to such as are the makers or furtherers of dishonest matches, was not at the first of any ill signification, and therefore it is the lesse marvell, that it is the surname of a worshipfull family in *England*, and of a Marquis in *Germany*, and albeit the *Germans* leave the *u*, and writ it with *a*, yet sound they the *a*, as we doe *au*, and so to writ it as they sound it, it is no other than **Baud**, the true meaning whereof both with them, and in our moderne *English*, is **bathe**, and anciently was **bade**, where the reader is to note (as elsewhere I have shewed) that *d* was of our ancestors used in composition as *th*. It is also written in our old *Teutonicke* **Badstoue**, from whence we derived **bath-stew** or **Bathing-stewes**, wherehence we may perceive that we have taken the names both of **Baud**, and **stewes**, and we doe also yet use the word **stewing**, when we

dresse divers things with hot liquor or water.

Now did many of these **baud-stewes**, or as we since have turned the name **hot-houses**, come in length of time to be places of such dishonesty, that they grew into great contempt; the name of **stewes**, becomming thereby to be understood for a **brothel-house**; and the **baud-holder** or **bath-holder** to be accounted as the factor for incontinent people, and by vulgar corruption, and abbreviation of speech (holder being omitted) the keeper of such a house came to be called the **baud**.

And whereas before I sayd that a worshipfull family in *England*, was surnamed **Baud**, which as I have shewed, is all one with **bath**: it may bee that it tooke this name of some office belonging to the **bath**, at the time of the coronation of some King, whenas the Knights of the **Bath** are wont to be made, &c.

Crone
This properly is the appellation of an old Ewe; and applyed in anger upon an old, or elderly woman.

Drabbe
In the old *Teutonick* language, the lees, filth or dregs remayning in the bottome of vessels, which in Latin beareth the name of *sex*, is called **drabbe**: and in regard of the loathsomnesse or filthinesse thereof, it became metaphorically to be applyed unto some foule or filthy woman.

fixen
This is the name of a she-Fox, otherwife, and more anciently **foxin**. It is in reproach applyed to a woman

whose

whose nature, and condition is thereby compared to the she-Fox.

Hoox.
I find this anciently written **Hure**, and I find **hire**, to be also used, and written for the word **hye**; and because that such incontinent women doe commonly let their bodies to hire, this name was therefore aptly applied unto them.

It is in the *Netherlands* written **Hoer**, but pronounced **Hoox**; as we pronounce it, though in our later *English* orthography (I know not with what reason) some writ it **whoze**.

Knabe.
Knabe commeth of our ancient word **cnapa**, otherwise in the lower moderne *Teutonick* written **knaep**, and in the higher **knabe**, it signifieth a boy, also an inferiour servant, and sometimes a *beadle*, and being the usuall appellation of boyes, lackeys, or such like of small account, it is growne thereby to become a name of contempt; and also (through a strayed sence) to signifie a dishonest man.

Losel.
A **Losel** is one that hath lost, neglected, or cast off his owne good, and welfare, and so is become lewde, and carelesse of credit, and honesty.

Lourdaine.
Because the Danes when they sometime domineered over the Englishmen, would be honoured with the name of **Laford**, which is now **Lord**, the people in scorne did call them **Lour danes**, instead of **Lord**, or rather **Laford dane**, **Lour** being as much to say in our ancient language, as *Ignarus* in *Latin*, to wit,

wit, *Lither*, *comardly*, or *fluggish*.
Quean.

We often heare this reproachfull name of **Quean**, given to a woman, and what it is, I suppose few doe know, but not being any way the appellation properly of a woman, it must than be some contemptible thing, and so doe I finde it to be, to wit, *A barren old Cow*, and no other thing, and yet it is now growne to be in our language understood, and meant for a dishonest woman of her body, or one that is spitefull of her tongue.

Rascall.

As before I have shewed how the ill names of beasts in their most contemptible state, are in contempt applyed unto women, so is **Rascall**, being the name of an illfavoured, leane, and worthlesse Deere, commonly applied unto such men as are held of no credit or worth.

Rabod.

This was at the first **Rabod**, as yet in the *Netherlands* it is used, wherehence both we, and the *French* having taken the name, have somewhat varied it both in orthography, and sense. It was the proper name of **Rabod**, a heathen King of *Friesland*, who being instructed in the sayth of Christ by the godly Bishop **Ulfran**, saythfully promised to be baptized, and appointed the time, and place: where being come, and standing in the water, he asked of the Bishop, where all his forefathers were, that in former ages were deceased? the Bishop answered, that dying without the knowledge of the true God, &c. they were in hell: then quoth **Rabod**, I hold it better, and more praise-worthy

worthy to go with the greater multitude to hell, than with your few Christians to heaven; and therewithall he went out of the water unchristened; and returned both to his wonted idolatry, and to his evil life, notwithstanding the good admonitions of the Bishop and an evident miracle, which (through the power of God) the sayd Bishop wrought, even in his owne presence. He was afterward surprized with a sudden, and unprovided death, about the yeere of our Lord 720. and his very name became so odious through his wickednes, that it grew to be a title of reproach, and shame, and hath so continued ever since.

Scold.

The word **Scold** commeth of our ancient verbe **bescyldig**, and properly signifieth to blame or accuse, in uncomely speech or spitefull termes, &c.

Schrew.

This commeth of **Schrewing**, which signifieth to make clamors, exclamations, or loud unquiet noises.

Thief.

It was anciently written **Thieof**, and so appeareth to have bin of two syllables, **thie** was wont to be taken for thrift, so as **thie-of**, is he that taketh of or from a man his **thie**, that is his thrift or meanes whereby he thriveth his goods or commodities.

There are of latter ages growne into our language divers names of honour, authority, and office, the which, for that they are derived from other languages, such as unto ours are altogether strange, and extravagant, and therefore no way properly belonging to our ancient speech, I shall not need to meddle with their Etymologies.

In like sort are there fundry names of contempt, and reproof, that of later times have eyther been by our selves devised; and brought in use among us, or else borrowed from such before insinuated languages as have no dependance on ours, and these also being from my purpose, that onely intended to write the significations of such as anciently appertaine unto our owne English tongue, I will in like manner here omit them.

And now desiring the benevolent reader courteously to accept of these my paines, and endeavours, and at his discretion to pardon such few faults, as in the printing may happen to haue escaped, I here take my leave,

VALE.

THE

THE TABLE OR INDEX OF SVNDRIE
 especiall points touched in
 this Booke.

A.		Ancestors of Englishmen described.	55
A Ges ^e computed by winters. fol.	58	Ancestors of Englishmen delighted in warre, and hunting.	56
Albion sometimes a Peninsula.	98	Ancient English families, how generally to be knowne.	301
Albuna Marc chiefe Bishop of Aethiopia.	324	Ancient government of Saxony.	62
Almanac, what it signifies.	58	Ancient surname of the house of Austria.	194
All people had their beginning in Asia.	26	Antiquity of the English tongue.	189
Angels, why anciently our coyne.	148	Assistants unto distressed people make themselves the sharers of their Country.	137
An Astronomer drowned.	176	Armes of King Erkenwine.	22
Ancient armes of Saxony.	120		
Ancient English, and French in effect all one.	143		

THE TABLE.

Artificiall hils to save
people from drowning 101

Ayders of the Conqueror 147

B

Abel tomer, and the
height thereof 4

Becanus his paradox 190

Beginning of the breach be-
tweene the Brittaines, and
the Saxons 124

Bones of fishes found in the
earth 104

Bones of a sea Elephant
found in the earth 106

S. Boniface an Englishman
an Apostle of Germany 147

Bery, bury, and burrow
whence derived 212

Bishopdome or Bishopryc
215

Brittaines massacred by the
Saxons 130

Whence King Brute came
94

Brumswyc, how it had that
name 31

Burgundiones 14

C

Caligula carried shels
of the sea coast of Hol-
land to Rome 106

Campfight Ordeal 64

Canutus the Dane, the
greatest King that ever
England had 162

Celte a name given for
much riding 28

Change of surnames in Scot-
land 181

Chaucer mingled our
tongue with French 203

Children transported away,
and never after heard of
86

Christian fayth brought un-
to Ethelbert King of
Kent 144

Clif what it signifieth 99

Cold water Ordeal 66

Confusion of tongues 5

Contention about the name
of Brittain 89

Countries first inhabited
most towards the sea 39

Conversion of King Ethel-
bert 145

Conquerours three causes of
his enterprife of England
171

Conque-

THE TABLE.

Conquerours bones throwne out of his tombe	184	Description of the Idoll Woden	72
Conquerours issue male, en- ded in his owne sonnes	185	Description of the great Idoll Thor	74
Cusſome of Gamel-kinde	57	Description of the Idoll Friga	76
		Description of the Idoll Seater	78
D		Description of the Idoll Flint	81
Danes	15	Description of the Idoll Eatmenscul	79
Danes destroyed	163	Dido 2. of Carthage ne- ver knew Aeneas	94
Danes, and Gothes fortify Zeland	161	Diogenes his place of safe- tie	31
Danes invaſion of England	158	Diuers Authors of opinion that our Iſle was continent with France	96
Denmark why ſo named	16	Dukes of Normandy ſuc- ceſſively after Rollo	168
Denmark ſome ſay was firſt called Oſgard	156	and	169
Denmark originally a part of Germany	156	Duke of Savoy deſcended from Saxony	110
Derivation of good, and evill	193	Donations of land written in ryme	146
Description of our anceſtors	56	Drunkenneſſe beginning to to be well left among the Germans	53
Description of the Idoll of the Sunne	69	Druides had no knowledge of letters	93
Description of the Idoll of the Moone	70		
Description of the Idoll Tuiſco	71		

THE TABLE.

E.

Eagle of wood made to fly. fol. 52
 Edgar Etheling declared heyre to the Crowne of England. 164
 K. Egbert first caused our Country to bee called England. 148
 Englishmen came from Germany. 25
 Englishmen issued from the Germans. 43
 Englishmen called Saxons by the Welsh, and Irish, to this day. 1
 Englishmen contemptibly used by the Normans. 182
 Some Englishmen of mean livings kept their Lands at the conquest. 179
 Englishmen credit beginning to revive. 182
 Englishmen restored to credit, and honour. 185
 Englishmen not such a mixed Nation as some suppose. 187
 English Pagan children brought to bee sold at Rome. 140

K. Ethelbert his gracious answere. 145

Ethelbert the first christened English King. 139
 English-Saxon Kings become christians. 146
 England how it came to be so named. 147
 England what the name signifieth. 125
 English Nobility, and gentry planted in Scotland. 181
 English first begun to be spoken in Scotland. 189
 The ground of our English is the Teutonicke tongue. 188
 Epitaph of the Conquerour. 184

Equipping of horses. 205

F.

Fabulous narrations of King Brute. 90
 Fabulous reports of Occa Scarlensis. 29
 The fable of Friso, Saxo, and Bruno confuted. 30
 Firre Trees found in the Earth. 105
 Fortunate Islands. 37

Foxes,

THE TABLE.

Foxes, none in the Isle of
Weight. 111

Eoures of Ordeal. 63

How France, and Spaine
came to speake broken
Latine. 200.

Frenchmen first issued from
the Germans. 44

Frislanders. 15

Fruits of the conversion of
our ancient Kings. 147

Fryday why so named. 77

Fire Ordeal. 65

G.

G Alliglasses. 23

Gentlemen in England
of Norman race are for
the most part extinguished.
187

Gentlemen in France are
called Noble. 173

Gentry how attayned unto
by some of our ancestors.
330

Germany described as it
was of old time. 50

Germans, and Almans all
one in signification. 12

Germans the first possessors
of their Country. 12

Why the Germans are a
most noble Nation. 42

Germans never subdued by
any. 43

Germans the continuall
possessors of Germany.
43

Germans, nor their lan-
guage mixed. 43

The Germans worthinesse.
testified by ancient au-
thors. 45

Germans by the report of
Seneca more couragious
than any Nation. 46

Germans used to goe sing-
ing to the warres. 48

The old Germans of all o-
ther Pagan people con-
tented themselves one
Man with one Woman.
49

The old Germans obliged
themselves by oath to de-
fend their Prince. 48

Two plowed furrowes a whole
dayes worke in Germany.
51

Good manners, of what
force among the Ger-
mans. 50

S. Gregory was 3. dayes
journey on his way to have
come into England. 141

S. Gre-

THE TABLE.

S. Gregory sent S. Augustine into England	142	Hot-water Ordeal.	66
Goshes	15	I	
H		Idolatriy of the old pagan Saxons	67
Heaven of silver	52	India sometimes called Ophire	36
Hebrew commeth of Heber	7	Ingerones	14
Henalt, and Artois, called Welshland	153	Invasion of the Danes, and the causes thereof	158, 159
Henricus Auceps	63	Ioannes de temporibus, vulgarly Iohn of times,	323
Hermiones	14	Sir Iohn Haukwood ignorantly called, Iohn Sharpe	302
Helvetes are otherwise called Swisfers	125	Islebius refused	243
Prince Hingistus, and his brother Horsus the first bringers of Englishmen into Brittain	118	Isterones	14
Hingistus, of whence hee was	120	Italy is called of the Germans Welshland	153
Hingistus became King of Kent	127	K	
King Hingistus returneth into Saxony for more forces	129	Amysight Ordeal	64
King Hingistus raigned 34 yeeres	131	Kent privileged more than any province of England	179
Horrible Idolatriy of Harald King of Norway	81	Kingryc or kingdome	215
Horsus the brother of Hingistus slaine	129	Two Kings, and their Nobility meet at a bloody banquet	130
Hospitality nowhere like to that of the Germans.		Kunigund the Emperresse her tryall	66

Lan.

Language of England,
Saxony, and the Ne-
therlands 900 yeeres past,
was all one. 147

Our language at the first
was most of monosyllables. 189

Our languages most great
antiquity. 189

Our language discredited
by our so much borrowing
words from other tongues 204

Our language is most copi-
ous, if we please to make
our most use thereof. 208

The Lent why so named. 60

Leyland mistaken. 14

Loegrin what afterward cal-
led England. 101

London. 135

Longobards. 161

Ludgate not so named after
King Lud. 136

M

Arches of Wales not

rightly semmed. 157

Martyrdome of King Ed-
mund. 160

Mathild the daughter of
Queene Margaret of
Scotland married with
the sonne of the Conque-
rour. 181

The memory of sorrow. 178

Men named according to
their weapons. 123

Munday why so named. 68

The 12 moneths of the

yeere, how they were of our

ancestors called. 58

Moore's invasion of Spaine
for what cause. 161

Mothers the most naturall

nurses of their own Chil-
dren. 177

N

Name of England what

it signifies. 124

Name of Sunday whence it

commeth. 68

Name of Munday whence

it commeth. 68

Name of Tuesday whence it

commeth. 71

Name of Wednesday

whence it commeth. 73

Name of Thursday whence

it commeth. 75

Name

X x

Name

THE TABLE

Name of Fryday whence it commeth.	77	Netherlanders planted in England.	101
Name of Saturday whence it commeth.	79	Netherland, and Eastland speech drameth nearer to the old Teutonicke then the high Duytsh.	169
Name of Saxons.	17	Nobility of Spaine issued from the Goths.	44
Names of all places in Brittain changed by the Saxons.	133	Normans.	16
Names of shires why so given.	130	Normans from whence issued.	165
No Nation doth call one another as each calleth it selfe.	41	Normans issued from the Germans.	45
Nations but two in the World.	6	Normans used to robbe by Seas.	163
Nova Saxonia.	149	Normans invade the Netherlands, and France!	163
Nemroth inventour of the Tower of Babel.	4	Normans burnt Paris.	166
Nemroth began the first domination over other men.	4	Normans great cruelty in France.	167
Nemroth first author of Idolatry.	8	Normans sometime spake like Language to the English.	183
Neerensse of England to France.	97	Normans in England very few in respect of the English people.	186
Neerensse of our language to the Duytsh.	199	O.	
The Netherlands have heretofore bin Sea.	100	Old England	21, and 123
How the Netherlands having bin Sea became land.	109	Old French.	202
			One

THE TABLE.

One man was not bound to	ting their bodier.	114
one woman in the Law	Pillars of Hercules.	37
of nature.	Place, and time of the Con-	
Ordeal by camp-fight.	querours landing.	175
Ordeal by fire.	Posterity of Sem.	7
Ordeal by hot-water.	Posterity of Ham.	7
Ordeal by cold water.	Posterity of Iaphet.	8
Ordeals abolished by Pope	Princes anciently garded	
Stephen the second.	by Germans.	47
Originall of Nations.	Prince Edgar with his si-	
P.	sters retire into Scotland	178
pagans why they esteemed	The pyed Piper.	85
men for Gods.		
Peter Stump put to death	Warrell betweene a	
for being a mere-wolfe.	Frenchman, and a	
	Hollander.	32
People after the flood inha-	Queene Dido never knew	
bited first upon Mountains	Aeneas.	94
	Queene Emma her tryall.	65
People at Babel not mixed	Queene Rowena or Ro-	
by the confusion of tongues.	nixia the wife of King	
	Vortiger.	127
People of Germany diver-	Questions, and divers opi-	
sly named.	nions about the name of	
People of Lombardy issu-	Brittain.	89
ed from the Germans.	R	
People are not ingenious ac-	Reasons of the Romans	
cording to their country	mistaking the Idols of	
ayre.	the Germans.	80
Pisits not so called of pain-		

THE TABLE.

Reasons of the evennesse of meddows.	102	the first into Brittain.	116
Reasons that King Edward the Confessour never promised the Crowne of England, to the Duke of Normandy.	171	Saxons came into Brittain and Francks into Gallia, much about a time.	119
Rebels against their wills.	228	A second supply of Saxon forces.	127
Rollo came first into England.	167	Saxonia Transmarina.	149
Rollo otherwise Robert, first Duke of Normandy of his race.	168	Saxon proper names how to be discerned.	242
Romances or Romants, whence the name cometh.	180.	Saturday why so named.	79
Romans never passed the River Albis.	20	Scythians so called of their shooting.	33
		Sea compasse when first invented.	36
		Sea compasse by some of Bridges brought to minde.	32
		Seat of the Emperour in Germany.	53
		Seven Kingdomes of the Saxons in Brittain.	132
S AXONS supposed coming by land into Germany refused.	33	Septentrionall people much given to shooting.	114
Why our ancestors were called Saxons.	21	Shelles of sea Fish found in the Earth.	103
Saxons supposed coming by Sea into Germany refused.	34	Sunday why so named.	68
Saxons to the number of nine thousand brought at		Steeple appearing out of the Sea, of villages drowned.	100
		Surnames,	

THE TABLE.

Surnames, how most anciēly
they were. 308

Swevians. 15

T.

Temple of Hercules. 37
Togata, and Bracata. 24

Tonne how it came in so
great use among us. 195

Three hundred Children
lacking five issued from one
woman. 3

Thursday why so named. 75

Triall of the Empreſſe
Kunigund. 66

Triall of Queene Emma. 65

Triall used for witches. 66

Trojan descents many i-
maged. 92

The Trojan History held to
be fabulous. 93

Tuiscō the god of the old
Germans. 11

Tuiscō the Idol described. 71

Tuesday 10. and. 71

V.

Andalles. 16
Variety more in this

age than in any other. 197

Vites why so named. 126

Vites, and Iuites all one. 126

King Vortiger sendeth in-
to Germanie for the

Saxons. 116

King Vortiger deposed, and
his sonne Vortimer made

King. 119

King Vortiger the second
time made King, became

alienated from the Sax-
ons. 129.

King Vortiger his mise-
rable end. 132

Voyage of the Ships of King
Hiram. 36

Vulgar people of Germany
know not the name of Ger-
many. 13

VV.

VV Assaile what it
rightly signifieth 117

Weapons of the old Saxons. 56

Wednesday why so named. 73

Welsh doth not signifie a

stranger. 151

X x 3

why

THE TABLE.

Why the name of Welsh-men	enterprise of England.	
was by our ancestors		170
given to the Brittaines.	King Wittekindus made	
	a Duke.	63
West-France, and East-	A woman of the age of	160
France.	yeeres.	323
Were Wolves what they bee.	What the name of woman	
	signifieth.	194
Willebrord was the first	Wonderfull expedition in	
Bishop of Vtrecht.	King Harald.	177
William Duke of Nor-	Wonderfull transporting a-	
mandy resolueth upon the	way of 130. Children.	86

The principall things of note in the Etymologies in the eight, and ninth Chapters are easily found, without the noting them downe in this Index; because these Etymologies doe follow Alphabetically.

Those in the last Chapter are also easily to be found, and therefore it is needlesse beere to give direction to finde them.

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